

THE INDIAN YOUNG MAN

IN

THE BATTLE OF LIFE.

HINTS TO STUDENTS ON LEAVING COLLEGE.

COMPILED

BY

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THE INDIAN YOUNG MAN IN THE BATTLE OF LIFE.

STARTING IN LIFE.

It is an important era in the history of a young man when he leaves college to enter upon the active duties of life. The reader, it is hoped, has pursued his studies successfully, that his abilities and diligence have been recognised by the University. If so, he may be congratulated on his well-deserved distinction. It is not only a source of joy to himself and his friends, but an omen of an honourable future. Should it be otherwise, should the reader enter upon life without a degree, he has had, at least, several years of valuable preparation, which should make him better fitted for any employment he may select.

The following weighty words, from a Madras Convocation Address, deserve to be pondered by all :

“ At this important crisis of your lives, your *Alma Mater* would give you her parting advice. She would speak to you, not so much of the past or even of the present, as of the future. She would stand as a monitor athwart your pathway, not to obstruct the sunshine, but to moderate its glare : not to damp your joy, but to give it a noble aim by pointing out to you a future of action and of duty. Gently would she take the closed volume from your hands, and opening it inscribe on its earliest pages the significant words, ‘ The path to happiness is the path of action and duty.’ The rest of that solemn volume, the record of a useful and well-spent life or of a useless and misspent life, each of you must con for himself. Often in joy, often in sorrow, often in hope, often in fear, often in perplexity, often in disappointment, will the leaves of that book be turned over. Heaven grant that the closing page may be

found to bear the assuring words, 'Action and duty were the guide of his life,' and now—

"After life's fitful fever he sleeps well."

"Your future career and character will be mainly of your own making; for the mould of a man's fortune is chiefly in his own hands; pause therefore and reflect how and after which pattern you will mould yourselves. Your mental training has fitted you more or less as athletes to run the race of life with fair prospects of success. But the race is set before you, and he alone in that Isthmian struggle will win the nobler than pine-leaf crown, who, to culture and discipline of the mind, adds culture and discipline of the heart."*

The Battle of Life.—Hitherto you have been mainly preparing for the struggle, in company with friends and compeers, under the watchful guidance of your professors and teachers. You are now to pass through the door of the arena, and take your part as combatants. Sir Madhava Row, probably the ablest Indian statesman of modern times, gives the following caution:—

"Let me warn you that the world you are about to enter is by no means as smooth and beautiful as the pencil of youth and hope may have painted it to your imagination. In reality, it is full of divergencies, difficulties, disappointments, and dangers. After your entrance into it, it will not be long before you begin to realise the full meaning of what is called 'The Battle of Life.'

"You will find a ceaseless strife going on everywhere in pursuit of food, fortune, or fame. The persons engaged are innumerable, the arms employed are of infinite diversity.

"You will have to make way amid dust and darkness; you will have to wade through knowledge and ignorance of all degrees; through prejudices and passions and errors and even vices difficult of enumeration. False lights will often misguide you, powerful temptations will lure you, unexpected obstacles will stop you, new problems will

* Dr. George Smith.

perplex you. Envy, jealousy, pride, and causeless antipathies will assail you.

"But it is hoped that the knowledge and virtue which have been imparted to you heretofore, and which you will strengthen hereafter by self-education, will conduct you safely and successfully through the world before you."*

• **The Choice.**—A young man, starting in life, is acted upon by two opposite influences, which are well expressed in the well-known "Choice of Hercules."

One day there appeared to Hercules two beautiful women. The one who spoke first promised him that if he would listen to her and follow her advice, he should have no toil or trouble, but live a life of pleasure all his days. He should, so she promised, feast on richest food, and drink sparkling wine, and lie upon soft couches and listen to cheerful songs; and he should know neither pain nor sorrow, nor toil of any kind, but should live all his life long in the enjoyment of every good thing.

But Hercules, though he listened to her, did not believe all she said, and asked her what her name was; for he thought her ways and looks were bold and forward, and not like the speech and looks of a modest and good woman.

"My name," she replied, "as my friends call me is Happiness, but those who hate me call me Vice."

Then the other, who was tall and beautiful, not so bold as the first one, but modest in her looks and speech, and dressed in a robe of pure white, said to him:

"I know thee, O Hercules, and thy parents, and thy history, and the toil that is put upon thee. I hope, if thou wilt follow my advice, and walk in the way I shall point out, thou wilt attain to honour, and men shall speak thy praise. Neither will I deceive thee with promises of pleasure, but I will tell thee the truth according to divine laws. Nothing that is good and noble is given to men without labour. If you seek to be honoured by your countrymen, you must strive to benefit them. If you

wish to be healthy and robust, you must exercise yourself with labour, and keep the body in subjection to the soul."

"You see, Hercules," interrupted the one who first spoke, "what a hard and difficult way of happiness this is. I will show you a much easier and shorter road."

Then the other, her eyes flashing with indignation, replied: "O wretch! what hast thou that is good? or what delight canst thou know who art unwilling to toil! Thy nights are passed in wickedness, and thy days in slumber. What are they that follow thy precepts? In their youth their bodies are feeble; in age they become squalid and imbecile. Those who love me live a life of true pleasure, for they are strong to toil, and their rest therefore is pleasant and their food sweet to them. The young rejoice in the praise of the aged, and the aged rejoice in the honours won by the young. Beloved by their friends, honoured by their country, their names are remembered with praise after they are dead. Wherefore, O Hercules, let it please thee, by enduring hardships and labour, earnestly to seek this true happiness for yourself."

So she spake, and the other one, who falsely called herself Happiness, was silent with shame. Then Hercules resolved that he would follow Virtue, for he felt that what she had said was true, and that to be good and do good, though it often costs much suffering and severe toil, is the way to true happiness.

This story is a parable. Every one has to make the choice of Hercules—to choose between virtue and vice and to reap the fruits of each. Take care which choice you make.

MOTIVES TO RIGHT CONDUCT. The following may be briefly noticed:

1. **Duty as Educated Men.**—According to the statutes of the Madras University, graduates are "to conduct yourselves suitably unto the position to which, by the degrees conferred upon you, you have attained." In Bombay they are charged "that ever in your life and conversation you show yourselves worthy of the same." "Unto whomsoever much is given, of him shall be much

required." Knowledge brings with it responsibilities. A higher standard, in every respect, is expected from University students than from the uneducated. They are like "a city set on a hill that cannot be hid." Friends and foes narrowly mark their conduct to see the results of the training they have received. Let no ground be given to the opponents of higher education: on the contrary, let its beneficial effects be visible to all.

Although the foregoing remarks refer primarily to graduates, the spirit of them applies to all in proportion to the advantages they have enjoyed.

2. **Duty to Parents.**—An Indian who has received a collegiate education must have cost his parents a large sum from school to graduation. Food, clothing, class-books, college fees, have all had to be borne for years. Not a few parents have been able to meet the expense only by self-sacrifice on the part of themselves. All the while they have watched over their sons with the deep love of a parent. They will feel amply repaid if those for whom they have toiled pursue an honourable career, while an opposite course will fill their hearts with anguish. Epaminondas, one of the noblest of the Greeks, delivered his country by a great victory. His chief joy was that his father and mother were alive to hear the news. Let educated Indians cherish the same spirit.

3. **Duty to Country.**—Referring to former times, Max Müller says, "The Indian never knew the feeling of nationality." He loved his children, he was zealous for the section of caste to which he belonged; but he did not think of his country as a whole. Larger ideas are now spreading, leading to the establishment of a National Congress and a desire for a "United India."

No country has stronger claims upon her educated sons than India. Consider her vast population—nearly three hundred millions—about one-fifth of the earth's inhabitants. Ponder deeply the poverty and wretchedness from which so many suffer through their ignorance. Dense darkness broods over the masses, displaying its effects in many mournful ways. Government may do

much to ameliorate their condition, and its duty should be pressed; but the people suffer mainly from preventable evils from which knowledge, properly used, would save them. It is the duty of educated men, as far as in them lies, to seek to diffuse this knowledge. The means to be employed will hereafter be stated.

The Brotherhood of Man is beginning to be acknowledged. "Have we not all one Father? Hath not one God created us?" We should recognise all the people of India as our brethren, and we should stretch forth to them a helpful hand when they are sore beset in the Battle of Life. According to the Golden Rule, we should act towards them as we should like them to act towards us in similar circumstances.

4. Duty to Self.—In forming plans, we have not simply to consider the present life, but also the future. "What is a man profited if he shall gain the whole world and lose his life?" Much more is it a bad bargain to lose one's soul even for the whole world.

But, though men lose their souls, they do not gain the world. True religion is best for both worlds. "*Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.*"

Look to the End.—If you have no regard for others, think of the eternity into which you are speeding, and into which you may be launched at any moment. You may "shine as the stars for ever and ever," or your portion may be "shame and everlasting contempt." One or other must be your lot. Which will you choose?

5. Duty to God.—The Fatherhood of God is now generally acknowledged by educated Hindus. This means that He is our Creator. We did not exist before He called us into being. On Him also we are continually dependent for the support of that life which He bestowed. Think of the action of your heart; were it to stop, you would drop down dead. Through God's power, it goes on beating day and night. You live on God's earth; from Him you receive every blessing which you enjoy. Gratitude demands that we should try to please Him. He

is also our King. His laws are holy, just, and good. What He commands will be best for our own interest. We should therefore earnestly seek to know God's will, and try to do what will be well-pleasing in His sight.

HOW TO LIVE.

He liveth long who liveth well !
 All other life is short and vain :
 He liveth longest who can tell
 Of living most for heavenly gain.

He liveth long who liveth well !
 All else is being flung away ;
 He liveth longest who can tell
 Of true things truly done each day.

Waste not thy being ; back to Him
 Who gave it, freely give ;
 Else is that being but a dream,
 'Tis but to be, and not to live.

Fill up each hour with what will last ;
 Buy up the moments as they go :
 The life above, when this is past,
 Is the ripe fruit of life below.

Sow truth, if thou the truth would'st reap ;
 Who sows the false shall reap the vain ;
 Erect and sound thy conscience keep ;
 From hollow words and deeds refrain.

Sow love, and taste its fruitage pure ;
 Sow peace, and reap its harvests bright
 Sow sunbeams on the rock and moor,
 And find a harvest home of light.

Bonar.

INDIA IN TRANSITION:

The words of Tennyson are emphatically true of India.

"The old order changeth yielding place to new."

A former Viceroy said that India is now the scene of "the greatest and most momentous revolution—at once social, moral, religious, and political—which perhaps the world has ever witnessed."

"India : Past and Present," has thus been described in a Convocation Address :

"India appears at an early date to have entered upon a cycle of national existence in which progress found no place, and to have remained stationary while the nations of the West sprang into being and took up the running. The structure of society admitted of little change, and the prevailing theologies discouraged the desire for it. India was one of the stationary powers of the world. Then at last the spell was broken, her long sleep ended. She was caught by a wave of the turbulent European life, at one of its most turbulent moments, and hurried along in that resistless torrent to the future which awaits us all. Henceforth India had to be a member of the modern world. Hence forward all was changed, new ideas poured in apace. Enlarged knowledge made havoc of the old traditional beliefs, and great revolutions of thought came about. The most august and venerable institutions began to shake and crumble. All the old paths of life were broken up. Now this is a process in the highest degree perilous to all concerned. Change, of course, there must be ; we can none, even the most conservative among us, be exactly as were our forefathers. But still there is a great danger as well as great pain in leaving the old customary paths in which so many preceding generations walked."

Under existing circumstances, educated Hindus require special watchfulness over their moral conduct. Babu Keshub Chunder Sen says,

"In times of transition, in India as elsewhere, we always find that men for a time become reckless. The old faith is gone, and no new faith is established in its place. Society is unhinged and unsettled. Old principles of character and time-hallowed institutions are swept away by innovations and revolutionary tumults, but no better principles are immediately established in their place. Thus for a season is confusion and recklessness."

Whatever may be the present "eclipse of faith," let

the following remarks by the late Earl of Derby be borne in mind :

“ There are ideas implanted in us which in a sound mind no intellectual disturbance will long affect, and of which, in the deepest darkness, we may always, if we will, keep hold. Right and wrong, honour, duty, and country, benevolence towards men and responsibility towards the unseen Power by which human action is guided and controlled—these are not ideal phrases. In all countries and ages they have retained their meaning. They are realities which correspond with the deepest wants and feelings of our nature ; and no man will feel himself utterly cast down who can say in his heart what the wisest and best of the human race have proclaimed in the whole tenor of their lives. ‘ Whether I am happy or unhappy is not my chief affair ; what most and first concerns me is to find my work in life, to recognise it, and to do it.’ ”

Sir William Muir, addressing some Calcutta students, thus warned them of some of the difficulties they would meet in seeking to arrive at religious truth :—

“ I am well aware that in the search you will probably have to pass through a land of doubt and darkness. The ancient landmarks to which you have been used to look up as the beacons that would guide you all your life through, may perhaps vanish from your sight, and you will be left to grope for your way in perplexity and doubt ; and yet, I can only wish for all of you that you may enter into it, if haply thereby you may emerge into a better light than you now possess.

“ To any who may endure this experience, and find themselves enveloped in thick darkness, not knowing where to turn, I would offer two admonitions by way of caution :

“ However dark and confused the elements may be about you, hold firmly by those grand principles of morality and virtue which are inculcated upon you here. Under the pretext of liberty, of advanced thought, and of an enlightened faith, the temptation will come to you of latitudinarian ethics and a lax code of morals. Reject the temptation ; it is but a meretricious blandishment, a Syren smile alluring you to ruin. Reject every proposal that would confound the eternal obligations of Right and Wrong, of Virtue and Vice : use hardness as good soldiers :

practise self-denial. And thus, however dark the night, you will at least be saved from sinking in the quagmire of materialism and sensuality.

“But this is not enough. A higher help is needed; and in your darkest hour a Friend is near at hand ready to help.”

“I remember a very good and very learned man telling me that, in a season of illness, the idea of the existence of all created things passed away from him; his mind became blank; there was nothing he could lay hold of. Yes, there was one idea left; it was that of his maker as his Father. To this he clung, and his poor dark mind had peace and rest.

“And so do you, my dear young friends. If you enter a land of doubt and thick darkness,—the very ground sinking beneath your feet; the staff on which you had leant, and hoped to lean safely all your life crumbling in your hand,—remember that He, your God and Father, is near to you; not impassive or unmindful of you; but ready to afford you aid, if you will duly seek it. He has told us that He is ‘nigh unto all them that call upon Him, to all that call upon Him in truth.’ Remember this condition, it must be ‘*in truth*’ that you seek His aid, with the earnest and sincere resolve to follow His guidance whithersoever it will lead you.

“When you walk in darkness, and there is no light, make Him your refuge. Thus will light spring up. Peace will return. You will again walk on sure and firm ground—aye, far surer and firmer than any ground you ever trod upon before.”

FATHER, LEAD ON!

My Father God, lead on!
Calmly I follow where Thy guiding hand
Directs my steps. I would not trembling stand,
Though all before the way
Is dark as night. I stay
My soul on Thee, and say:
Father, I trust Thy love; lead on.

Just as Thou wilt: lead on!
For I am as a child, and know not how
To tread the starless path whose windings now
Lie hid from mortal ken.
Although I know not when
Sweet day will dawn again,
Father, I wait Thy will: lead on.

With Thee is light : lead on !
 When dark and chill at eve the night-mists fall,
 O'erhanging all things like a dismal pall,
 The gloom, with dawn, hath fled ;
 So, though 'mid shades I tread,
 The dayspring o'er my head,
 Father, from Thee shall break : lead on.

Thy way is peace : lead on !
 Made heir of all things, I were yet unblest
 Didst Thou not dwell with me and make me rest
 Beneath the brooding wing
 That Thou dost o'er me fling,
 Till Thou Thyself shalt bring,
 Father, my spirit home : lead on.

Thou givest strength : lead on !
 I cannot sink while Thy right hand upholds,
 Nor comfort lack while Thy kind arm enfolds.
 Through all my soul I feel
 A healing influence steal,
 While at Thy feet I kneel,
 Father, in lowly trust : lead on.

Ray Palmer.

WHICH EMPLOYMENT SHOULD I CHOOSE ?

This is a question which must be answered by every student. Next to religion, it is perhaps the most important subject which can engage his attention. Its settlement fixes his plans, associates, and, to a large extent, his whole future life. It is the duty and happiness of all to labour. There are zemindars who, with their grown-up sons and nephews, drag on a listless existence, divided between idleness and vice. Such men are miserable themselves, useless drones, and corrupters of society.

Besides the erroneous idea that gentlemen should not work, there are false notions about the relative dignity of different kinds of labour. "Be assured," says the late Maharaja of Travancore, "that the wielding of a spade, or the driving of a plough, or the treading a water-lever, in one's own interest, is not a whit less honourable than scratching foolscap with goose quills, taken in itself." So much is agriculture esteemed in China, that the Emperor

himself holds the plough once a year. It was a custom among the Jews for every one to learn a trade. The Crown Prince of Germany, the son-in-law of Queen Victoria, and the heir-apparent of one of the greatest European States; acquired the art of printing; his son, Prince Henry, learned book-binding. The *Rast Gofstar*, contrasting the above with the ideas of many in this country, says, "This constitutes the whole difference between the mighty men of India and those of Europe. This is a perfect exposition of the true vanity of men who look only on the surface, and the magnanimity and nobleness of minds which look into the reality of things." Commerce is equally to be respected. It was said of Tyre, "her merchants were princes, and her traffickers the honourable of the earth." Under King Alfred of England, the merchant who had made three voyages took his place among the nobles. But, as has been well remarked, "It is the man who determines the dignity of the occupation; not the occupation which measures the dignity of the man."

All professions have their advantages and disadvantages. To wish to select an employment without any risks or troubles attending it, is almost as much as to wish not to live at all. A humble mechanic may enjoy as much real happiness as a minister of state. "Uneasy lies the head that wears a crown." It is far better for people to be satisfied with their own station than to be imagining that others are better off.

Three principles may be laid down in choosing a profession.

The first point is, *What am I best fit for?* Different callings have been compared to round holes and square holes. If square men are put in round holes, or *vice versa*, the results will be unsatisfactory. "The right man in the right place," must be the maxim.

A person who has no taste for learning should not become a student; one who is physically weak is disqualified for any employment requiring bodily strength. In some cases, decision is easy; in others, it will require

much thought. Parents, teachers, and friends, may all aid in the choice.

Another principle is, *Which employment presents the best openings?*

While special abilities are necessary to attain great eminence in any profession, many men are almost equally fitted for two or more callings. The selection in the latter case will be partly determined by the facilities for entering them. A father in Government employ has advantages for getting his son into the public service; a merchant can take young men into his counting-house.

A profession which is already overstocked should be avoided if possible. It is true that talents, combined with industry and good conduct, will succeed in every case; but failure will be the rule. Young men are generally vain of their own abilities, and bitter experience is necessary to teach them their true powers.

The great inquiry regarding every line of life generally is, which will yield most profit and honour? To a certain extent, such considerations are not condemned. Wealth and position are talents which may be employed for noble ends, though often, in the race for them, every thing else is forgotten, and, if obtained, they are prostituted. The question ought to be, *How can I do most good?* How can I best promote the glory of God? how can I most benefit my fellow-men? Earthly riches must soon be left behind; earthly honours will speedily be forgotten; but we may lay up everlasting treasures in heaven, and obtain crowns of glory which will never fade.

The different professions which may be chosen will now be briefly noticed.

Government Service.—As a rule, this is the great object of ambition. While the employment of some persons in public offices is useful to the whole community, their number ought not to be in excess of what is wanted. An English merchant, addressing some Madras students, said:

“Does it never occur to you that to depend for your livelihood on a salary drawn out of the taxes paid by your countrymen cannot add to the wealth or prosperity of your country?”

When educated men were few in number, they readily obtained good appointments: now petty shopkeepers, mechanics, peons, and domestic servants, are making great efforts to get an English education for some of their children in the hope that they will obtain Government appointments.

The English Schools and Colleges furnish an army of candidates more than six hundred thousand strong, and daily receiving accessions to its ranks.

The craving extends, more or less, even to vernacular schools. Mr. Nesfield, Inspector of Schools, Oudh, says that he was once present at a "large gathering of pupils from primary schools. The Deputy Commissioner asked them why they came to school at all. Fifty voices answered at once, *to get employment*. He then asked, *What employment?* and the answer immediately was, *Government*. The desire to obtain employment, and thus escape from the paternal plough or workshop, is almost universal among our vernacular students," &c.

The supply already far exceeds the demand. The country is being filled with imperfectly educated young men, who yet think it beneath their dignity to engage in industrial employments.

In 1877, Sir Richard Temple, in his last Report as Lieutenant-Governor of Bengal, said:

"It is melancholy to see men who once appeared to receive their honours in the University Convocation, now applying for some lowly-paid appointment, almost begging from office to office, from department to department, or struggling for the practice of a petty practitioner, and after all this returning, baffled and disheartened."

Years ago the late Hon. J. B. Norton of Madras, said:

"This reliance upon Government, and seeking after its employ, to the exclusion of all other legitimate and honourable means of obtaining a livelihood, has to the present moment been the principal bane and curse of Native Society."

Grain falls in price after a plentiful harvest. The greater the crop, the less the rate per maund. It is the

same in the labour market. When educated men were few in number, they commanded high salaries; with their increase, the rates have been declining, and there is growing difficulty in obtaining employment. Under present circumstances, things must become worse and worse. The number of disappointed and discontented candidates will increase, and they will sink deeper and deeper into poverty. The only remedy is for them to turn their attention largely to the improvement of agriculture and the development of manufactures and commerce.

The Bar.—This profession is, in itself, useful and honourable; but it offers peculiar temptations. It is also overcrowded. Formerly it was lucrative. This tempted men in other walks of life to seek to qualify themselves for employment, in the hope of like success. Though a few still have large incomes, there are many without any practice.

A love of litigation is one of the curses of India. It is fostered by the present "plague of lawyers."

Medicine.—To spend a life in alleviating human suffering, is a noble employment. There is a great want of educated medical men. In England no person is allowed to practise as a physician till his knowledge has been tested by examination; here any one may set up as a doctor. Most of the native practitioners are mere quacks, employing powerful medicines, like mercury and arsenic, which are frequently very injurious. Some medical students may obtain Government appointments; but private practice presents far more numerous openings. A great deal depends upon the individual. As in every other calling, certain qualifications are essential to success.

Teaching.—Rightly prosecuted, no profession is more useful and honourable. Most employments are connected merely with material objects; the physician has care only of the *body*; the teacher has to train the immortal *spirit*. It is true that the office is often degraded. Many teachers have no thought beyond imparting mechanically the ability to read, write, and cipher. Frequently the work is looked upon as a temporary means of obtaining a livelihood

until something more attractive offers. But it is well worthy of being made a life employment. Some of the noblest men, like Socrates and Plato, devoted themselves to the profession. A teacher may exercise the most beneficial influence over the character of his pupils. Their gratitude, and the good he has been the means of accomplishing, will form a rich recompense. Even so far as mere worldly happiness is concerned, the teacher may be well satisfied. The Hon. J. B. Norton says: "Perhaps, if the balance were fairly struck, the even, modest tenor of his life would leave little for him to envy in the temptations, the jealousies, the trials, and the struggles, of those who, in ordinary parlance, are spoken of as the most brilliant and successful of his contemporaries."

The highest kind of teaching is to impart religious truth. The men who, having embraced it themselves, devote their lives to its diffusion among their countrymen, have chosen a course which, worthily pursued, will lead to imperishable honour. It is true that their lot here may resemble that of many who have gone before them in the same path; but it has its joys even in this life, and its prospects for eternity are such as to cheer and animate amid all discouragements. But entire consecration is necessary. There must be no attempt to serve both God and Mammon.

Agriculture.—This is the great source of national wealth. "The king himself is served by the field." There is a Tamil saying, "If you seek wealth, seek the plough." Native agriculture in India is left entirely to uneducated ryots, blindly guided by custom. Things have remained stationary from time immemorial. Many landholders in England, instead of merely depending upon their rents, like Indian zemindars, have themselves studied agriculture, and sought by skilful management to increase the value of their estates. The results have been most satisfactory. Indian agriculture is susceptible of far more improvement. Better implements, the proper use of manure, the skilful rotation of crops, and a superior breed of cattle, would contribute greatly to agricultural

prosperity. It will be a happy day for India when educated men turn their attention to agriculture. The unemployed relatives of zemindars might especially follow this course.

Manufactures.—Next to land, these are the great source of wealth. The high position of England is largely due to her manufactures.

Peter the Great, Emperor of Russia, went to England, and worked as a common carpenter, blacksmith, rope-maker, &c., that he might teach his subjects and set them an example. Already a number of Hindus go to England to study law and compete for the Civil Service. While, within certain limits, this is right, a knowledge of English manufactures would be far more useful to India. Intelligent men should become familiar with every important department. This has already been done in a few cases. Dr. D. Raju, of Madras, spent some time in Europe to gain a thorough knowledge of iron manufactures. On his return, an Iron Foundry was established in Madras, which is carried on by his son.

* While educated men should be willing to engage in manual labour themselves, their chief work will be the guidance of others. They ought to be "Captains of Industry." Labour in India is excellent and cheap. It only requires to be well-directed. Indian companies might supply the necessary capital.

To aid in the development of manufactures, Government should have a complete and well-organised system of Industrial Education. This is under consideration, and will eventually be supplied.

Commerce.—Distribution is almost as necessary as production. How inconvenient it would be if every person required to go to a farmer to purchase a little grain! Merchants, of high character, are deservedly honoured. In England, a son of the Duke of Argyll and a brother of the late Earl Mayo, are merchants. Compared with their numbers, the Parsis are probably the richest nationality in India. Their wealth has been mainly acquired through commerce. Parsi merchants are scattered over many countries, thus largely increasing their gains. So should

it be with Hindus, instead of being restricted to India by their foolish caste system.

Students who wish to enter merchants' offices, instead of continuing their studies in Arts Colleges, would derive greater benefit from well-devised commercial schools, which should be established in the great cities of India.

The late Sir Muttu Coomaraswamy, of Ceylon, at a meeting of the Social Science Congress in England, hoped that the time would come when "a Hindu crew, commanded by a Hindu captain, should steam into New York or London in a steamer built by Hindus in Bombay or Calcutta." If such an expectation is ever to be realized, educated Indians must turn their attention to manufactures and commerce.

When an employment has been wisely selected, the reader should adhere to it. There is a proverb, "Rolling stones gather no moss." *A clever, industrious, provident, and business-like man will get on well in any trade or profession.*

WORK FOR EVERY ONE.

Each thing hath its work to do,
Its mission to fulfil,
The wind that blows, the plant that grows,
The waters that never still.
Then need we ask, "Have we a task?"
'Tis graven in each breast:
"Go, do life's duties faithfully,
And never mind the rest!"

Fear not pain or poverty,
Fear no earthly thing,
The poorest man, who does his part,
Is equal to a king.
For a king hath cares, a king hath fears,
Proud heart, but anxious breast,
With, just like you, his work to do,
Aye striving like the rest.

Gentle words and kindly deeds
Are never thrown away,
But bring unlooked-for harvest
On some cloudy autumn day.

We are but stewards of our wealth,
Of all by us possessed ;
Then do life's duties manfully
And never mind the rest.

O ! look up to the heavens by night ;
Then doubt it if you can,
The countless eyes of Providence
Look lovingly on man.
'Tis little good we here can do,
But let us do our best,
With thankful hearts and willingly,
And never mind the rest.

MORAL DUTIES.

Importance of Moral Character.—Educated Hindus are very ready to form exaggerated ideas of the value of mere knowledge. Good scholarship is the only thing that tells at University examinations, and the conclusion is therefore drawn that it is the grand essential under all circumstances. But learning is only one of several qualifications which are requisite. In actual business, the ability to explain allusions in Shakespeare or to solve difficult mathematical problems, will probably never be called into exercise. A distinguished scholar may be a villain. Pluming himself upon his fancied abilities, he may be so conceited and disagreeable, that intercourse with him will, if possible, be avoided. It is a fatal mistake to suppose that high attainments will compensate for the want of moral qualities. The aim should be to combine the two excellencies, thus causing each to shine with reflected lustre.

1. RULE OF CONDUCT.

The standard by which we are to be guided in life is a matter of great importance. It is like a traveller taking the right or the wrong road. The subject deserves careful inquiry. Some of the principles by which men regulate their actions will be briefly noticed.

Caste Rules.—Among ordinary Hindus, these form the chief code of morals. Provided they are observed, every thing else is of little consequence.

Public Opinion.—Besides the more stringent caste rules, there is the general feeling of the people with regard to conduct. This is considered by many to be a safe guide. A celebrated Tamil work on Morals gives the advice: "Do as your countrymen do;" "Do as your countrymen approve."

It is evident that "Public Opinion" varies with the standard of civilisation. Among savages, it permits cannibalism. In India, it frowns upon female education, and only the comparatively enlightened send their daughters to school. Fleming says, "Actions which in one country are but lightly, if at all, censured, will, in another, be loudly and strongly condemned." "Public Opinion" is therefore a very unsafe guide.

Utility.—A few philosophers have argued that utility is the great law of morals; that an action is to be estimated by its tendency to promote the greatest happiness of the greatest number. While, in the end, utility is best secured by virtuous conduct, it cannot be made its standard. Fleming condemns the principle as not furnishing a clear or safe rule of human conduct; as not carrying with it a sense of obligation; as not conferring the character of virtue on the actions which flow from it. "A man may be prudent when he consults his real happiness; but he cannot be called virtuous."

Duty.—It may be asked, What, then, is the Rule by which our conduct is to be regulated? By a sense of Duty, or a regard to what is right in itself. Kant, a famous German philosopher, says, "O Duty, O wondrous power, that workest neither by insinuation, flattery, nor threat, but merely by holding up the naked law in the soul, extortest for thyself reverence, if not always obedience; before whom all appetites are dumb, however secretly they rebel." The lamented George Wilson says, "The word DUTY seems to me the biggest word in the world, and is uppermost in all my serious doings."

• By duty is not meant simply some abstract principle of right, but the *law of God* and the *will of God*. By obedience to it in every respect, we become like Him, and His approval will be our richest reward. At the same time, our conduct will agree with the highest views of what is absolutely right in itself.

Conscience.—Man, alone of all creatures on earth, is a moral agent. The lower animals are guided by instinct, and neither deserve praise nor blame. Every human being has ideas of right and wrong. This difference is made from the earliest years. A little child, who afterwards became a great and good man, when in his fourth year, saw a small tortoise which he was tempted to strike with a stick. He says, "But all at once something checked my little arm, and a voice within me said clear and loud, 'It is wrong.' I hastened home and told my tale to my mother, and asked what it was that told me 'it was wrong.' She wiped a tear from her eye, and taking me in her arms said, 'Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, then it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out, little by little, and leave you in the dark without a guide. Your life depends on heeding that little voice.'"

Conscience is the knowledge of our actions as right or wrong; the power within us which approves or condemns our conduct.

A good conscience is one of the greatest blessings. Shakespeare says,

"I feel within me
A peace, above all earthly dignities,—
A still and quiet conscience."

To act against our conscience,—to do what we consider wrong—is always blameworthy. If a man considers an action to be wrong and yet does it, *to him* it is wrong, although in itself it may be innocent. To act according to our conscience,—to do what we think right—is not always right.

A criminal is not acquitted because he pleads ignorance of the laws of his country. It is his duty to become acquainted with them. The excuse is valid only where knowledge is impossible. Conscience must be enlightened. Earnest effort is here absolutely necessary. Solomon says, "If thou criest after knowledge and liftest up thy voice for understanding, if thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou find the knowledge of God."

"Conscience," Whewell remarks, "is to each man the representative of the Supreme Law, and is invested with the authority of the Supreme Law. It is the voice which pronounces for him the distinction of right and wrong, of moral good and evil, and when he has done all that he can to enlighten and instruct it, by the aid of Religion as well as of Morality, it is for him the Voice of God."

It is to be observed that men are very prone to mistake what conscience says, or to confound with it their own evil inclination. Conscience can be called the Voice of God only when duly enlightened.

Conscience, besides being *enlightened*, must be *cultivated*. All our faculties are strengthened by use and weakened by disuse. The "more frequently," says Wayland, "we use our conscience in judging between actions as right or wrong, the more easily shall we learn to judge correctly concerning them. He who before every action will deliberately ask himself, is this right or wrong, will seldom mistake what is his duty. On the other hand, if men go on doing right or wrong just as it happens, they will at last care but little whether they do the one or the other; and in many cases will hardly be able to distinguish between them."

Through a course of sin, conscience may become "seared with a hot iron," and the greatest crimes may cause no uneasiness. Or another lying voice may be mistaken for conscience, that whispers "Peace, peace, when there is no peace." This is the most perilous of all.

Seek to have always a "conscience void of offence toward God, and toward man."

Some great moral duties binding upon every one will first be noticed.

DUTY.

Stern Daughter of the voice of God !

O Duty ! if that name thou love,

Who art a light to guide, a rod

To check the erring, and reprove ;

Thou, who art victory and law

When empty terrors overawe,

From vain temptations dost set free,

And calm'st the weary strife of frail humanity !

There are who ask not if thine eye

Be on them ; who in love and truth,

Where no misgiving is, rely

Upon the genial sense of youth :

Glad hearts ! without reproach or blot :

Who do thy work, and know it not :

Oh ! if through confidence misplaced

They fail, thy saving arms, dread Power, around them cast.

Serene will be our days and bright,

And happy will our nature be,

When love is an unerring light,

And joy its own security.

And they a blissful course may hold,

Even now, who, not unwisely bold,

Live in the spirit of this creed ;

Yet seek thy firm support, according to their need.

Wordsworth.

2. TRUTHFULNESS.

This moral duty is placed first on account of its great importance. *Sincerity* has been defined to be honesty in *thought* ; *truthfulness* as honesty in *speech*. The latter is an evidence of the former.

" There was no virtue," says Smiles,* " that Dr. Arnold laboured more sedulously to instil into young men than the virtue of truthfulness, as being the manliest of virtues, as indeed the very basis of all true manliness. He designated truthfulness as 'moral transparency,' and he valued it more highly than any other quality."

* In his admirable book on *Character*,— the perusal of which is strongly recommended.

Standards of Truthfulness.—It has been remarked that different nations vary more in regard to truthfulness than any other virtue. The *Indian Mirror* says :

“ There is not a question but that lying is looked upon with much more disfavor by European, than by Native, Society. The English notions on the subject are strong, distinct, and uncompromising in the abstract. Hindu and Mahometan notions are fluctuating, vague, and to a great extent dependent upon times, places, and persons.”

Alexander the Great invaded India, 327 B. C. The Greeks formed a high opinion of the veracity of the Hindus. Arrian says that no Indian was ever known to tell an untruth. Though this is incorrect, it shows the idea entertained by the Greeks.

Cunning is everywhere the refuge of the weak against the strong. Undoubtedly the oppression to which the Hindus were subjected for many centuries, had an injurious effect upon the national character.

Influence of Oriental Literature.—This is partly responsible for the present state of feeling. Very strong denunciations of lying are to be found in the *Sástras*. The story of Harischandra is partly designed to show the nobleness of the man who would not break his word when exposed to the severest temptations. But such teachings are counteracted by others of an opposite tendency. *Manu* permits lying under certain circumstances :

“ A giver of false evidence, from a pious motive, even though he know the truth, shall not lose a seat in heaven ; such evidence men call divine speech.” viii. 103.

“ In the case of courtizans, of marriages, of food eaten by cows, of fuel for a sacrifice, of benefit or protection accruing to a Brahman, there is no sin in an oath.” viii. 112.

The first apologue in Sadi's *Gulistan* has the following : “ A peace-mingling falsehood is preferable to a mischief-stirring truth.” Another teaches, “ Were the king verily to say, ‘ This day is night ; ’ it would behove us to reply, ‘ Lo ! there are the moon and seven stars.’ ”

• **Higher Tone among Educated Men.**—One of the most beneficial effects of English education in India is that it is creating a higher standard of truthfulness. To no point, perhaps, should more attention be directed by those who wish well to their country. Some remarks with a view to this will now be made.

The True Principle.—It should be clearly understood that falsehood is wrong under any circumstances. It can never be right to do what is wrong in itself. We are not to do evil that good may come. As an additional argument of a lower order, it should also be remembered that in such cases the individual benefit is far more than counterbalanced by the evil effects on the community. "Truthfulness as a principle is more valuable than the good of any individuals or even nations." It is wrong to tell a lie even to save our life. Who does not admire the conduct attributed to Regulus by certain Roman historians! He was taken prisoner by the Carthaginians. After keeping him in confinement for several years, they sent him to Rome to propose an exchange of prisoners, having first taken from him an oath to return if unsuccessful. By his advice the Romans rejected the proposal. His friends, his wife, his children, entreated him to remain; he knew that a cruel death awaited him at Carthage; but rather than violate his promise, he returned. He is said to have been put to death by the most cruel torments that could be devised. Socrates need not have drunk the cup of poison if he had told a lie.

Confidence is the bond of society. Universal distrust would produce universal misery. What pleasure could there be in intercourse with a man who would deceive you whenever he thought it would be to his own advantage?

Cyrus, king of Persia, when asked what was the first thing he learned, replied, "*to tell the truth*,"—a noble lesson. Resolve always to "*Speak the truth, the whole truth, and nothing but the truth.*"

Causes and Forms of Untruthfulness.—Rash promises or threats are a frequent occasion of falsehood. People,

in a passion, often say things which in their cool moments they regret, and are therefore under a strong temptation to break their word. Make no promise when it can fairly be avoided. Consider particularly, whether you possess the means of a faithful performance. If you are doubtful, guard your promise with such conditions as shall render it safe. If you have made a promise, fulfil it at whatever cost or inconvenience.

It was said of Colonel Hutchinson, "He never professed the thing he intended not, nor promised what he believed out of his power, nor failed in the performance of anything that was in his power to fulfil."

Equivocation is a cowardly form of lying. The speaker intends to deceive, and yet seeks to repel the charge of falsehood. Smiles says, "Downright lying, though bolder and more vicious, is even less contemptible than such kind of shuffling." "A Bengali proverb runs, 'The words of an equivocating low fellow are like the head of a tortoise;' which, can be stretched out or contracted, so as to mean anything."

Smiles says, "There are also those who are all things to all men, who say one thing and do another, like Bunyan's Mr. Facing-both-ways; only deceiving themselves when they think they are deceiving others, and—who, being essentially insincere, fail to evoke confidence, and invariably in the end turn out failures, if not impostors."

All tampering with truth must be avoided. Do not assert that which you do not know to be true. If you have heard a report, simply give it as such.

Guard against all exaggeration. When you repeat anything, neither enhance nor lessen. Colour nothing beyond the strict truth.

Hindus are peculiarly accessible to flattery. Cunning men skilfully take advantage of this to gain their own ends. Those who are thus deceived are fools; the flatterers are despicable knaves.

It is melancholy to think how much injustice is done through false evidence in courts of law. Perjury to injure a man is condemned by all; but to employ it in a good

- cause or to save a friend, is, by many persons in India, regarded as a very venial offence.

Insincerity in religion is one of its saddest forms.

Confession of Faults.—In the course of your life you will no doubt sometimes make mistakes or do wrong. Admit the error, instead of endeavouring to shield yourself from blame by equivocation or falsehood, adding, "I am sorry, and will try that it shall not occur again." Anger is thus disarmed, while want of truthfulness only makes things worse.

"Dare to be true. Nothing can need a lie :
A fault which needs it most grows two thereby."

"Lies have no legs;" they cannot stand. Liars are generally discovered in the end. Pope says, "He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain one."

"O what a tangled web we weave,
When first we practise to deceive!"

"The lip of truth shall be established for ever; but a lying tongue is but for a moment." A man convicted of falsehood is distrusted ever after. Even when he speaks the truth, he is not believed. He is always haunted by fear of detection, and conscience reproaches him.

The foregoing remarks refer chiefly to the evil of lying so far as this world is concerned. There are far higher considerations. Deceit of every kind is strictly forbidden by God. Veracity makes us like God.

Every one who seriously reflects upon his past life, must be sensible that he has often been guilty of deceit in one form or another. Let there be heart-felt confession of this and of all other sins; and let Divine aid be sought, that hereafter there may be that perfect sincerity which is so noble in itself, and so well-pleasing in God's sight.

Dare to do right! dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Dare to do right, dare to be true !
 Other men's failures can never save you.
 Stand by your conscience, your honour, your faith ;
 Stand like a hero and battle till death.

Dare to do right ; dare to be true !
 God, who created you, cares for you too ;
 Treasures the tears that His striving ones shed,
 Counts and protects every hair of your head.

Dare to do right ! dare to be true !
 Prayerfully, lovingly, firmly pursue
 The path by apostles and martyrs once trod,
 The path of the just to the city of God.

3. HONESTY.

This virtue is included under justice, which has been defined to be *giving every one his due*. Justice, in its widest sense, extends to the good name of our neighbour as well as his property. He suffers even more when his character is unjustly aspersed than when he is defrauded. The following remarks, however, treat chiefly of what is termed integrity, or honesty in money matters.

Necessity.—Integrity is a qualification without which every thing else is worthless. Plato says, “ Did you never observe the narrow intellect flashing from the keen eye of a clever rogue ? how clearly his paltry soul sees the way to his end ! He is the reverse of blind, but his keen sight is taken into the service of evil, and he is dangerous in proportion to his intelligence.” In every position, integrity is required. Talent without this only renders a man a more successful villain, and he is shunned accordingly. Can he be trusted with money ? is one of the first questions asked before appointing a person to a responsible office, and success or failure in life depends largely upon its answer.

Former Practice in India.—Under former rule in India, bribery was almost universal. Government salaries were insufficient, and often paid irregularly. Justice was impossible under such a system. “ A gift doth blind the eyes.” A man who takes a bribe cannot form a correct

judgment. The bribe is given, in most cases, that he may wink at the defrauding of Government or decide a case unjustly. Its acceptance is a tacit consent to the terms.

The liberal salaries, promptly paid, allowed by the British Government are enough to enable officers to live comfortably without having recourse to dishonest practices. As in the case of truthfulness, there has been a gratifying improvement. There are Indian Judges, from those of the High Court downward, of unblemished reputation for rectitude.

In some other Government departments, and especially among the lower classes of public servants, it is to be feared that bribery, more or less, still exists. It should be discouraged by every possible means.

Bribes are sometimes given under the name of *Presents*, but the tendency is the same.

For wealthy men or officials to compel labourers to work for them without pay, or for Zemindars to extort presents from their poor ryots, is very despicable as well as unjust.

Standard.—The words of Cicero, a celebrated Roman writer, regarding *law* apply to *justice*. "Law is right Reason. This law cannot be annulled, superseded, or overruled. It is not one law at Rome, another at Athens; one, at present, another at some future time; but one law, perpetual and immutable, includes all nations and all times. Of this law the author and giver is God."

God's commands are, "Thou shalt not steal;" "That which is altogether just shalt thou follow." Our duty to others has been summed up in the words, "All things whatsoever ye would that men should do to you, do ye even so to them."

Persons intrusted with the property of others are under special temptations to dishonesty. They should never use for their own purposes, even for an hour, what does not belong to them.

Thorough honesty extends to trifles as well as to valuables. It is no excuse for taking a pen or a sheet of paper.

to say that it will not be grudged or missed by the owner. God's law is still violated. Money or excess of goods, given by mistake, should always be returned; articles found, which have been accidentally lost, should, if possible, be restored to their owners.

Strict conscientiousness should be shown in all kinds of bargaining. "It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth." A purchaser is sometimes tempted to take advantage of a shopkeeper because he thinks the shopkeeper would cheat him if he could. All such reasoning is wicked. Misleading, deceiving, or overreaching any person, can never be justified.

Getting into Debt.—This, which is a frequent cause of dishonesty, pervades the whole country. It is lamentable to think what a large proportion of the earnings of poor hard-working men goes to money-lenders. Often the ryots are in debt for the seed they sow; they are supported by advances till the harvest is reaped; their crops are taken over at the lowest rates; and they begin the year with as great a load of debt as ever. Many estates, through borrowing, have passed into the possession of bankers. Ordinary ryots are allowed just enough to keep body and soul together, that they may continue to labour for the benefit of the money-lenders.

The tendency to run into debt is not confined to uneducated ryots. The *Indian Mirror* says:

"The Indian ryot is notoriously improvident. But he is not alone in this. It is well-known that common sense and prudence leave the Native, whether educated or uneducated, when he has any social ceremonies to perform. On such occasions he is sure to go beyond his means and involve himself."

Evils of Debt.—When once a man gets into the clutches of a usurer, he generally becomes his slave for life. "The borrower is servant to the lender." For some brief gratification, the debtor toils ever afterwards for the benefit of another.

The debtor must sometimes hide himself through fear of his creditors. He is generally a liar. He borrows money or purchases goods, promising to pay at a certain time. His engagements are not fulfilled, and promises are renewed to be similarly broken. Debt often leads to fraud. Clerks and others frequently have charge of money belonging to their employers, and may not require to account for it immediately. This is a great temptation to a spendthrift to use some of it for his own purposes. At first, it is returned at once ; next, the time is lengthened, and the amount taken is increased. It cannot be paid at the end of the month, and so the accounts are tampered with. Detection generally follows in the end, and punishment for embezzlement follows. Every large prison in the country has convicts, educated men, once in respectable positions, tempted to dishonesty when pressed by their creditors. " He that goes a borrowing, goes a sorrowing."

How to keep out of Debt.—Some of the means of doing this will be noticed.

1. *Exercise foresight.*—Children think only of the present. They seek to gratify every desire regardless of the consequences. There are many grown-up persons who act in like manner. Provided they have enough to support the extravagance of the day, they never reflect on the misery to which they will be reduced on the morrow. Act as a rational being. Look to the future. Consider the results of your conduct.

2. *Live according to your income.*—Dr. Johnson, writing to a friend, says, "*Whatever you have, spend less.*" A man with a thousand rupees a month who lives beyond his income is poor ; a man with fifty rupees a month who spends less than his income is comparatively rich. Make a careful estimate of your means. Consider how much can be allotted to each item of expenditure, as food, clothing, &c., and regulate the outlay accordingly. There should always be some allowance for incidental expenses, and provision should be made for future wants. A reserve fund in the Savings Bank is of great importance.

A right-minded man, says Smiles, "will shrink from seeming to be what he is not, or pretending to be richer than he really is, or assuming a style of living that his circumstances will not justify. He will have the courage to live honestly within his own means, rather than dishonestly upon the means of other people; for he who incurs debts in striving to maintain a style of living beyond his income, is in spirit as dishonest as the man who openly picks a pocket."

3. *Keep an account of your expenditure.*—It is wonderful how trifling expenses mount up to a large sum. Enter in a book whatever you receive and whatever you pay. You will thus see how your money goes, and in what way savings may be best effected. The very entry will promote habits of economy. If want of time be pleaded, it may be mentioned that Washington, when Commander-in-Chief during the War of Independence, did not offer such an excuse.

4. *Do not buy on credit.*—Pay ready money. This will make you cautious, and when you are tempted to purchase will lead you to ask the question, Can I do without this? Besides, a considerable reduction is made for cash payments which is lost by credit.

5. *Avoid useless outlay.*—Hindus are generally frugal, but at marriages money is squandered, in the most reckless manner, on empty show, fit only for the amusement of children.

This is one great cause of poverty in India. And what is the gain? The brief applause of the greediest, idlest and vainest portion of the community. It is perfectly right that friends should rejoice on such occasions; but sensible, educated men should not yield to the present foolish and immoral custom.

Do not be in the habit of attending auctions. People are thus tempted to buy articles which they do not require, simply because they are considered cheap. Frequenting shops also leads to unnecessary purchases.

When Socrates saw a great quantity of riches, jewels, and furniture of great value, carried in pomp through

* Athens, he said, ' Now do I see how many things I do not desire.' "

6. *Be careful about suretyship.*—Solomon says, " He that is surety for a stranger shall smart for it ; and he that hateth suretyship is sure." Many have been reduced to poverty by becoming guarantee for friends, who perhaps fully intended to pay, but could not from the failure of their speculations. If you are willing and able to pay the amount for which you become security, you can do so. If you engage to do what you cannot perform, you act dishonestly. Let your rule be, " Owe no man anything."

" **Honesty is the best Policy.**"—In the long run, this holds good even so far as mere success in life is concerned. A man who is fraudulent may seem to prosper for a time ; but at last he is generally detected. Meanwhile, he is constantly haunted by the fear of discovery, and can have no real happiness. Sir Walter Raleigh said, " It would be an unspeakable advantage, both public and private, if men would consider that great truth—that no man is wise or safe but he that is honest."

Act always from a sense of duty, regardless of consequences, and, in the end, this will be the wisest and happiest course. The testimony of a good conscience and the approval, so far, of God, are infinitely preferable to all the pleasures of sin.

Wise economy is recommended, not to make people
 1/ grasping and grovelling, intent only on scraping together money ; but that they may be able to live honestly, to provide for those depending upon them for support, and to promote the welfare of all around them.

TRUE NOBILITY.

I ask not for his lineage,
 I ask not for his name—
 If manliness be in his heart,
 His noble birth may claim.
 I care not though of world's wealth,
 But slender be his part,
 If *yes* you answer when I ask—
 Hath he a true man's heart ?

I care not from what land he came,
 Nor where his youth was nursed—
 If pure the stream, it matters not
 The spot from whence it burst.

The palace or the hovel
 Where first his life began
 I speak not of ; but answer this—
 Is he an honest man ?

Nicol.

4. PURITY.

One of the most dangerous temptations to which young men are exposed is sensuality. An instinct has been implanted for wise ends ; its legitimate objects are frustrated by improper indulgence. No appetite is stronger or craves more keenly for gratification ; while none, if abused, is attended with more terrible consequences.

The three forms of impurity may be noticed.

Impure Thoughts.—It should always be remembered that these are in themselves sinful. “Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.” This is the root of the evil. A man may so indulge his vicious propensities that everything becomes polluted to his thoughts, and he deserves to be called “a filthy dreamer.” “Harmless things, even good things, suggest to him images of sin. He looks at all objects with an evil eye, and they seem to him what the evil eye represents them to be. The common events of life awaken his vicious appetites.” “Having eyes full of adultery, and that cannot cease from sin.”

Impure Words.—Filthy speech is very common among the lower classes in India. Unfortunately it is not confined to them. Some educated men, when excited, give way to the same evil custom.

Impure Acts.—These are chiefly of two kinds, fornication and uncleanness.

Fornication denotes sexual intercourse between unmarried persons. When one is married, it is called adultery.

Dancing girls are a great cause of unchastity in India. Avarice is one of their characteristics. Their cry is like that of the daughters of the horse-leech, "Give, give!" When the poor victim has lost everything he is rejected, as the skin of a fruit which has been sucked is thrown away.

Loss of money is not the worst result of intercourse with dancing-girls. Some of them have a terrible disease, nearly as pernicious in its effects as leprosy. In numberless cases, men have thus been infected. Nor does the evil end with the guilty persons. The innocent also suffer. Wives have thus been infected, and children have inherited the evil taint.

Paley says:—"Fornication perpetuates a disease which may be accounted one of the sorest maladies of human nature; and the effects of which are said to visit the constitution of even distant generations."

By *uncleanness* is meant a sin committed by a person in *secret* and *alone*. It is a grievous wrong to the *body* as well as the *soul*. The fine prospects of many youths have thus been blighted. Listlessness, aversion to mental effort, feebleness of memory, the want of resolution and perseverance are the effects of this drain upon the system. Persisted in, it leads to idiocy and an early death.

Uncleanness can be curbed only by self-denial. Every time a person gives way to the vice, the more he becomes a slave to it, till at last deliverance is almost impossible.

Early Marriage.—Some cautions about this will be given under Social Reform.

The means of promoting purity may be briefly noticed.

1. **Preserve purity of thought.**—Our thoughts are the fountain from which our words and actions flow. If the fountain be pure, the stream will be pure.

2. **Discourage indecent language.**—Bear in mind that we are continually in the presence of an infinitely holy

God. 'He is now our Witness, and will hereafter be our Judge. Cowper says,

"There is a prurience in the speech of some,
Wrath stays Him, or else God would strike them dumb.
His wise forbearance has their end in view,
They fill their measure and receive their due."

"Let no corrupt communication proceed out of your mouth," is a precept which should be observed by all. Every effort should be made to promote purity of speech. Not only should obscene songs and filthy jokes be frowned upon, but every indelicate allusion should be at once reprobated.

3. **Beware of bad Books.**—All publications which awaken impure thoughts should be most carefully shunned. In youth the passions are strong, and the feelings excited by licentious books have hurried on many to ruin. Some works of this description are so gross as to be palatable only to the most depraved: others present vice in a pleasing mien, insinuating rather than expressing impure ideas. Apologies for adultery are made in many novels, and those guilty of it are excused as the victims of circumstances.

Never open a book of this class. If read, it will leave a stain upon the soul which never can be removed. Many have lamented till their dying day the polluted imaginations which haunted them, and which they would fain have washed away even with tears of blood, were it possible.

There is a law forbidding the publication of obscene books. Great good will be done by bringing to the notice of the authorities any books of this class which are printed.

4. **Avoid bad Companions.**—Solomon says, "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." The downward course of many a youth has originated in the temptation of a wicked companion. No one is more dangerous than the dancing girl.

The anti-naught movement should be supported. The reader should never have a naught in his own house, and

refuse to attend an entertainment in which nautch women take part.

5. **Be temperate.**—This applies even to food. "Fullness of bread" was one of the causes why an ancient city became a byword for vice. A physician recommends the use of "plain unstimulating food." Overeating is an incentive to impurity. Intoxicating liquors have a still stronger influence, and should never be tasted.

6. **Be constantly employed.**—There is a proverb, "An idle man is the devil's playfellow," Parkes says, "It would seem that during great exercise the nervous energy is expended in that way, and erotic thoughts and propensities are less prominent; so also with mental exercise in perhaps a less degree." "Worthy occupation," says Winslow, "is the most successful antagonism to vice of every kind. He who has on hand enough good work to do, and is intent on doing it, has no time to foster and gratify a wanton imagination. His tastes and pleasures are too elevated and inspiring to assort with grovelling and vicious desires."

7. **Seek Divine Help.**—Tried by the high standard of God's law, all have violated the command requiring perfect purity. All have need to offer the prayer, "Create in me a clean heart, O God, and renew a right spirit within me."

Too many think lightly of impurity; some make it a source of mirth, and even glory in their shame. But the words should be borne in mind, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption."

Milton thus describes the downward course of sensuality:—

" But when lust,
By unchaste looks, loose gestures, and foul talk,
But most by lewd and lavish acts of sin,
Lets in defilement to the inward parts,
The soul grows clotted by contagion,
Embodies and embrates till she quite lose
The divine property of her first being.

Such are those thick and gloomy shadows damp,
Oft seen in charnel-vaults and sepulchres,
Lingering and sitting by a new-made grave,
As loth to leave the body that it loved,
And link itself by carnal sensuality,
To a degenerate and degraded sister."

5. TEMPERANCE.

This virtue, in its widest sense, denotes moderation with regard to every appetite. It is especially applied to moderation in food and drink. Excess of food is to be avoided, but intoxicating liquors demand special care.

Some classes in India have always been given to the use of strong drink; but for many centuries the great bulk of the people have been temperate. It is much to be regretted that of late years, drinking habits have been spreading among educated Hindus.

When English began to be studied in India, some young men thought that they must imitate English habits as well as learn the language. Among other things it was considered a mark of manliness and a proof of advance in civilisation to use intoxicating liquors.

Good old habits should be retained. Of all European vices none is more dangerous and destructive than drunkenness. Even the strong constitution of Europeans succumbs to its influence. Among educated Hindus, its effects are as injurious as "fire water" among the American Indians, causing them to sink into an early grave.

One of the most lamentable effects of intemperance is that it tends to become hereditary. The children of drunkards have a weak constitution; they are corrupted by the example of their parents, and the evil often goes on increasing, till the family becomes extinct.

Every lover of this country should strive to the utmost to check the ravages of a vice to which already some of the brightest intellects in India have fallen victims. Such a course is demanded even by personal considerations. It has been well remarked, "No reputation, no wisdom, nor hardly any worth, will secure a man against drunkenness."

The old Greeks had a good proverb, "Water is' best." Let the reader never use intoxicating liquors himself, and do what he can to persuade others to follow his example. The Temperance movement will be noticed under "Social Reform."

WINE.

Look not upon the sparkling wine,
 When red within the cup!
 Stay not for pleasure when she fills
 Her tempting beaker up!
 Though clear its depths, and rich its glow,
 A spell of madness lurks below.

They say 'tis pleasant on the lip;
 And merry on the brain;
 They say it stirs the sluggish blood,
 And dulls the tooth of pain.
 Ay, but within its glowing deeps
 A stinging serpent, unseen, sleeps.

Its rosy lights will turn to fire.
 Its coolness change to thirst;
 And by its mirth, within the brain
 A sleepless worm is nursed.
 There's not a bubble at the brim
 That does not carry food for him.

Then dash the brimming cup aside,
 And spill its purple wine;
 Take not its madness to thy lip—
 Let not its curse be thine.
 'Tis red and rich—but grief and woe
 Are hid those rosy depths below.

Willis.

6. MODESTY AND GOOD MANNERS.

Modesty.—Young people everywhere are apt to have a good opinion of themselves. An English poet says,

"When young indeed,
 In full content, we sometimes nobly rest,
 Unanxious for ourselves, and only wish,
 As dutious sons, our fathers were more wise."

When any one praises himself, or speaks much of himself, or lets it in any way be seen that he stands high in his own esteem, he is sure to be laughed at. We ought both to feel, and to appear to feel, humbly about ourselves; and even when others praise us, we should receive their approbation with humility. All good qualities are justly held to be set off by modesty, while even the best qualities will be despised if they be shown in a boastful spirit. We shall be still more ridiculous, if we pretend to knowledge, worth, or rank, which we do not possess. Such pretensions are easily detected, and then every one despises the pretender more than if he had been supposed to want those qualities altogether.

The greater our ignorance, the greater our pride; the greater our knowledge, the greater our modesty. Sadi says, "The wise man practises humility—the bough laden with fruit bends its head to the earth." Newton, the greatest philosopher that England has produced, compared himself to a child picking up a few shells on the shore, while before him lay the great ocean of knowledge. Socrates, esteemed the wisest man in ancient Greece, used to say, that all his study had taught him only one thing,—that he knew nothing.

An English writer remarks: "It is not easy to keep conceit concealed; and, indeed, those who are conceited do not wish very much to hide their fault, but are rather anxious that they should attract general admiration. They suppose that every one admires them, but they are very much mistaken; everybody who sees their conceit laughs at it, and takes a pleasure in pointing it out to others who may join in the ridicule."

Conceit is a great obstacle to success in life. If we exhibit pride towards others, we plainly tell them that we regard ourselves as superior to them. Even if we are so in some respects, there is no reason why we should show it, and if we are not, it is an insult. Modesty, on the other hand, is complimentary to others. It is especially attractive in the young.

Wordsworth says,

“ Know that pride,
Howe’er disguised in its own majesty,
Is littleness ; that he who feels contempt
For any living thing, hath faculties
Which he hath never used ; that thought, with him,
Is in its infancy

Oh, be wiser thou !

Instructed that true knowledge leads to love.”

“ Let another man praise thee, and not thine own
mouth : a stranger, and not thine own lips.”

The **Mahābhārata** says,

“ By self-applause a fool in vain
From others glory seeks to gain.”

Good Manners.—There are some persons whom everybody likes, while there are others who are equally disagreeable. The difference depends partly on the general character, but much of it is owing to their manners. Modest, polite behaviour tends greatly to secure friends, while conceit and rudeness create a strong feeling against any one by whom they are displayed.

It has been remarked that every Hindu is a born gentleman. An ordinary cooly, as a rule, conducts himself with great propriety. Educated Hindus, in some cases, are said to have lost the politeness of their forefathers. The *Indian Mirror* says : “ Our young men do not know or care to know how to respect their superiors. English education has made them self-sufficient, and infused into their minds a kind of false independence, which knows of no distinction between high or low, old or young.”

It is by no means asserted that the above remarks apply to educated young men as a class. Many of them exhibit the gentlemanly bearing which is so becoming ; guarding on the one hand against obsequiousness, and on the other against the insolence which is mistaken for independence. Still, nothing has perhaps created a stronger prejudice against educated Hindus than the self-assertion of some. It has acted like the dead fly in the ointment, preventing their sterling qualities from being appreciated :

Genuine modesty, on the other hand, enhances every excellency. Let the reader adhere to the polite manners of his forefathers.

Thoughtful men know the special importance of cultivating a feeling of respect in the present transition state of India. "Reverence," says Smiles, "is like indispensable to the happiness of individuals, of families, and of nations. Without it there can be no trust, no faith, no confidence, either in man or God—neither social peace nor social progress."

If young men are insolent to their superiors, they themselves will, in the end, be the greatest sufferers. Their children, copying their example, will go to still greater lengths, and treat them with a contempt which will embitter their lives.

Good manners should begin at home. "Honour thy father and thy mother" is the first command, so far as our fellow-beings are concerned. Age also has its claims. "Thou shalt rise before the hoary head."

Courtesy to Inferiors.—Smiles says, "There are many tests by which a gentleman may be known; but there is one that never fails—how does he *exercise power* over those subordinate to him?" There are men that cringe to their superiors, who, in speaking to a servant, could not assume harsher and more contemptuous language were they speaking to a dog.

The last words uttered by the Duke of Wellington were, "Yes, if you please," addressed to a servant who asked him if he would take a cup of tea. The "Great Duke" had been accustomed to command large armies, and to be waited on by some of the noblest in the land; but see how he spoke to one of his common servants. Bear in mind the Scripture precept, "Be courteous."

Educated Indians justly complain of the haughtiness of some Europeans; but it has been remarked, "No Englishman treats the people of this country with the contempt and insolence which high-caste Hindus habitually display towards their low caste brethren."

We are all children of the same great Father in Heaven, and should regard one another with the love due to that relation.

Influence on Personal Happiness. — “Kind words awaken kind echoes.”

“The world around us may be said to be, in some sense, a mirror in which a man may behold the reflection of himself. If he smiles, it smiles; if he frowns, it frowns; if he behaves in a rude manner, he need not be surprised if the world behaves rudely in return; if he behaves with civility, civility will be his usual recompense.

“Politeness, like virtue, is its own reward. Good manners are as agreeable to him whom they adorn as those who witness them.”

7. A LOVING DISPOSITION.

Our whole duty has been summed up in LOVE. Love to God with all our heart, and love to our neighbour as ourselves. It is one of the chief essentials to our own happiness and to that of those around us. Like the sunlight, it brightens all its influences.

Some people have a great many friends, and everybody seems to like them; while there are others whom no one loves. A little girl was once asked what made everybody love her? “I cannot tell,” said she, “unless it is because I love everybody.” When we speak to others in a kindly, loving way, a pleasant feeling is produced, and they are likely to reply to us in the same friendly manner. On the other hand, sour looks and angry words awaken similar in return.

To seek the happiness of others, is the best means of promoting our own. Kingsley says: “If you wish to be miserable, you must think about *yourself*; about what *you* want, what *you* like, what respect people pay to *you*, what people think of *you*; and then to *you* nothing will

be pure. You will spoil every thing you touch ; you will be as wretched as you choose."

Selfishness is its own curse. He who does no good gets none. He who cares not for others, will soon find that others will not care for him. As he lives to himself, so he will die to himself, and nobody will be sorry when he is gone.

On the other hand, it is noble to give up our own pleasure for the good of others. A bright example of this was given by Sir Philip Sydney, one of the best and noblest of men. He was a great soldier, yet was he most gentle and kind in his way of life at home. He was also a poet and a good scholar at a time when learning was thought much less of than it now is. He was the ornament of his age ; all loved him on account of his virtues, and he was as wise as he was good.

His duty led him to the battle of Zutphen. Two horses were killed under him, and just as he was about to mount a third, a shot struck him down. He was taken to the camp, faint from loss of blood, and sinking fast.

Men wounded in battle feel great thirst. Water at such times can seldom be found at hand, and all are too busy in the deadly strife to go any distance to procure water. But Sir Philip was so much loved, that after some time a small cup of water was placed in his hand.

He was about to put the water to his parched lips, when he saw a poor wounded soldier looking very wistfully at the cup. "Give it to him," said the dying hero, "his want is greater than mine."

A loving disposition will show itself in many ways, some of which will be mentioned hereafter. Among others, it will prevent the feelings of envy and jealousy which many feel when their neighbours prosper. Instead of such hateful passions, there is a joy as if the prosperity were their own.

Try to do some good every day of your life. We should feel like the Roman Emperor Titus, who exclaimed one night, "I have lost a day," because it had passed without some act of kindness.

The humblest means of doing good should not be despised. A benevolent man said, "I see in this world two heaps—human happiness and misery. If I can take but the smallest bit from one heap and add to the other, I carry a point. If I can wipe away the tears of a child, I feel I have done something. I should be glad indeed to do greater things, but I will not neglect this."

Kindness should extend to the lower animals as well as to human beings. We should try to make their lives as happy as possible. Let our presence give them pleasure. They can appreciate a kindly greeting.

Let John Wesley's rules be followed ;

**Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.**

USEFULNESS.

Live for something, be not idle ;
Look about thee for employ ;
Sit not down to useless dreaming—
Labour is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay ;
Life for thee hath many duties—
Active be, then, while you may.

Scatter blessings in thy pathway !
Gentle words and cheering smiles
Better are than gold and silver,
With their grief-dispelling wiles.
As the pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts that are oppressed and weary :
 Drop the tear and sympathy,
 Whisper words of hope and comfort,
 Give, and thy reward shall be
 Joy unto thy soul returning,
 From this perfect fountain-head ;
 Freely, as thou freely givest,
 Shall the grateful light be shed.

8. MORAL COURAGE.

This virtue is everywhere of great importance, but it is especially so in India. Educated Hindus are intelligent, and in general well acquainted with what they *ought* to do. The misfortune is that conscience prompts to one line of conduct ; while want of moral courage leads them to pursue its opposite.

Too often the confession must be made,

“ I see the right, and I approve it too,
 Condemn the wrong, and yet the wrong pursue.”

Foster in his Essay on *Decision of Character*, the study of which is strongly recommended, thus describes the absence of moral courage :—

“ A man may think of some alteration in his plan of life ; perhaps in the arrangements of his family, or in the mode of his intercourse with society, — would it be a good thing ? He thinks it would be a good thing. It certainly would be a very good thing. He wishes it were done. He will attempt it *almost* immediately. The following day, he doubts whether it would be quite prudent. Many things are to be considered. May there not be in the change some evil of which he is not aware ? Is this a proper time ? What will people say ? And thus, though he does not formally renounce his purpose, he shrinks out of it, with an irksome wish that he could be fully satisfied of the propriety of renouncing it.”

A few illustrations may be given of moral *courage*, and its opposite moral *cowardice*.

Moral courage, first of all, is sure to reveal itself in truthfulness. When we are conscious of having done wrong, not to be afraid of the shame, but fearlessly to

Confess our fault—this is moral courage. Falsehood and hypocrisy are commonly the result of cowardice.

The following is a common example of the lack of moral courage in India:—

“A father is about to get his daughter married; his income is Rs. 50 a month, and he has saved nothing; but it is the custom for one in his position to spend Rs. 500. He knows that he has not got the means; he must borrow at exorbitant interest, he must put a load of debt on his shoulders, which may grind him down for long years; but what does he do? Does he say honestly—‘Well, I have not got the money; it is wrong and foolish to burden myself with debt; I’ll only spend what I can properly afford, and mind nothing else?’ No, he says ‘What can I do, Sir? It’s our custom, and if I don’t spend all this money, my neighbours will put shame on me.’ So he foolishly and cowardly puts his neck under the yoke, rather than face a breath of popular opinion.”

On the other hand, a man possessing moral courage spends only according to his means. He not only saves himself from a load of debt, but sets a good example to his countrymen.

A still more blameworthy illustration of moral cowardice is afforded by educated Hindus taking part in superstitious ceremonies which in their hearts they despise.

Reformers in all ages have required moral courage. It has happened that they have been exposed to lifelong calumnies. Some have been thrown into prison, others have laid down their lives rather than prove false to their convictions of duty. It is largely to such men that the world is indebted for its progress, and their names are now honoured.

Moral courage is especially needed in dealing with ourselves. A man’s worst foes are the evil desires of his own heart. With them a constant struggle has to be maintained till our dying day.

The great question is, how is moral courage to be attained? Every time you say ‘No’ to temptation; every time you say ‘Yes’ to the call of self-denying duty, it gains strength; while yielding has a contrary effect.

The following good advice was given to some Rajkumar students in Western India :

“ Try to be brave and firm, fearing God, fearless of man. In every action in which you take part, and in all you say, let only this thought be in your mind, Is what I am doing or saying right ? And if you answer yes—then do or say that thing persistently, fearless of all opposition. Some of your companions may be against you ; you may sometimes lose the favour of men ; but never mind, persevere and be brave for God is on your side. You need not care what the world thinks of you so long as you know that your purpose is honest ; so long as you are true to your conscience, and loyally carry out its promptings. The heart that is pure may well be courageous, for it has nothing to fear. Therefore do what is right, and have courage ; be strong in the armour of God, and, with His help, each one of us may do something to help and encourage his neighbour ; may do something to make the road easier on life's difficult journey.”*

TRUST IN GOD, AND DO THE RIGHT.

Courage, brother, do not stumble,
Though thy path be dark as night ;
There's a star to guide the humble :—
“ Trust in God, and do the right ! ”

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely ! strong or weary,
“ Trust in God, and do the right ! ”

Perish “ policy ” and cunning !
Perish all that fears the light !
Whether losing, whether winning,
“ Trust in God, and do the right ! ”

Trust no lovely forms of passion :
Fiends may look like angels bright ;
Trust no custom, “ school,” or fashion—
“ Trust in God, and do the right ! ”

Simple rule and safest guiding,
 Inward peace and inward might,
 Star upon our path abiding—
 “Trust in God, and do the right!”

Some will hate thee, some will love thee;
 Some will flatter, some will slight;
 Cease from man, and look above thee—
 “Trust in God, and do the right!”

N. Macleod.

ELEMENTS OF SUCCESS IN LIFE.

Some remarks will now be offered on the qualifications necessary to success in the business of Life.

1. GOOD HEALTH.

GOOD HEALTH is essential both to success and happiness. A sickly person cannot attend properly to his own business or that of his employer. It has been well said, “The first requisite to success in life is to be a good animal,”—to be strong and vigorous.

Sickness does not come of itself. When we get ill, there is some reason for it. More than half the sickness in the world is *preventable*, or might be kept away by the use of proper means.

Essentials to Health.—As a general rule, *Filth is the mother of sickness and death; Cleanliness, the mother of health and long life.*

Fresh air, pure water, wholesome food, exercise, and cleanliness, are the great *desiderata*.

A few remarks may be offered on exercise. In addition to walking to and from office, it is well to devote a little time daily to gymnastic exercises which call into play other sets of muscles than those which are brought into use by walking. Long breaths should be taken, while the body is kept straight, to expand the chest. The arms should be exercised in different ways. Instead of lounging

in the verandah, a portion of every day should be given to such exercises.

In writing, sit upright, and do not allow the chest to touch the desk. Disregard of this rule brings on a habit of stooping which contracts and weakens the lungs, leading sometimes to consumption.

Brief directions will be given showing how to guard against the principal diseases of India.

Fever.—More than half the deaths in India are caused by fever. Besides those who die, many millions suffer, more or less, from the disease. Much of this sickness might be prevented by a little care.

Fever is supposed to be caused by a kind of very small plant which enters and breeds in the body. It is produced in greatest abundance when the sun dries the ground after the rains. Water takes it in, and hence fever often comes from drinking bad water. Water from marshes is especially hurtful. When fever is prevalent, drinking water should be well boiled.

The poison causing fever is strongest at night, when the body is weakest. Exposure to dew and night air should be avoided in feverish seasons. The body should be kept warm, especially at night. Sleeping in an upper room is a safeguard. Even a cot is some protection, for the fever germs seem to float near the ground.

Sleeping in damp clothes, exposure to extremes of heat and cold, fatigue and whatever weakens the body, are other causes of fever. When there is much fever, do not go out in the morning fasting, but take good food in sufficient quantities. Wear warmer clothing than usual. This is a great protection, for cold winds are one of the chief causes of fever.

The white powder, called quinine, is the best medicine for most kinds of fever. It is now sold in pice packets at post offices. Many persons stop taking food when attacked by fever, but this is a bad custom, making the disease stronger. Persons ill with fever should take conjee or milk, and gradually begin to take their ordinary food.

Bathing too freely after recovery, or in a cold wind, may bring on a relapse. This should be avoided, and the skin should be kept warm.

Cholera.—When cholera is about, great care should be taken about food. Unripe and overripe fruit, raw vegetables and articles difficult of digestion should be avoided: cold rice which has stood all night is not safe. Meals should be taken at regular times. A heavy meal at night may bring on an attack. The drinking water should be boiled.

The clothing should be warm. A flannel belt round the belly is a great protection. Exposure to the dew at night or to cold winds should be avoided.

Cleanliness is of the utmost consequence. Houses should be whitewashed. All filth should be taken away. The compound should be swept clean and rubbish burnt. Drains should be cleansed with water. Privies should be carefully cleaned out every day.

The body should be kept in good health. Whatever weakens it should be avoided; as fasting, loss of sleep, fatigue, &c.

The Plague.—Hindu medical books, written several hundred years ago, tell of the ravages of the plague in India. Towns sometimes lost half their population. Supposed to have been brought from China, it broke out in Bombay in 1896. The inhabitants, fleeing in great numbers, carried the seeds of the disease to other parts of the country. If the cases had been made known and the patients removed to hospitals with plenty of fresh air, its progress might have been greatly checked; but, instead of that, they were concealed, and the disease spread among the small, over-crowded houses.

Cleanliness and fresh air are great safeguards against the plague; but Dr. Haffkine has discovered a remedy, somewhat like vaccination, which has been the means of saving many lives. It is called *plague inoculation*. It causes only a slight fever for a day or two. When an outbreak is threatened, all should be inoculated.

2. DETERMINATION TO DO ONE'S BEST.

Dr. Johnson says, "Whatever is worth doing at all, is worth doing well." A famous painter, when asked how he attained such excellence, replied, "By observing one simple rule, namely *to make each picture the best.*" A successful English merchant said, "If whatever calling a man is found, he ought to strive to be the best in his calling. If only a shoemaker, he should try to be the best shoemaker in the neighbourhood." It is the *duty* of every one to strive *to be the best* in his profession. Not that he should do so for the mere sake of excelling, but God has given him faculties which he is bound to employ in the best possible manner. At the same time, it should be clearly understood that success in a profession should not be sought at the sacrifice of still higher duties.

Young men must expect to take their place at the bottom of the ladder of promotion. The way to rise is to do their best in whatever position they may be. If they do not, they may expect to remain for life at the bottom. No one wants the services of another who does his work imperfectly or does as little as he can. Even for mere policy, we should do our best, but there are higher considerations.

A member of the House of Commons, by dint of perseverance, had raised himself to that position. One day an aristocratic member taunted him with his humble origin, saying, "I remember when you blackened my father's boots." "Well, Sir," was the reply, "*did I not black them well?*" He was a good boot-black, and made a good member of Parliament.

Most young men must expect to begin on a small salary. This should not be an excuse for not doing their best. Those who make it may expect to be on low salaries all their lives. Indeed, the person who adopts the policy of doing just so much work as he thinks he is paid for and no more, may expect to be dismissed, and then there will be the perfect balance—no work with no pay. Even if the reader is merely a volunteer without any pay, let him still try to do his best.

In order to do one's best, a person must use every opportunity of acquiring a thorough knowledge of his employment. Its smallest details should be mastered. This he should keep continually in view. He should, first of all, try to gain all the knowledge he can by his own application. When he has done all that he could, he should seek to learn from persons more experienced than himself. There are few such men who will not afford the necessary information, if courteously asked and at a suitable time.

Whatever the result may be, to have tried to do your best will always be a satisfaction to yourself. This aim will also do most to secure valued friends, to call forth all your energies, and produce, in the end, the richest fruit.

3. INDUSTRY.

By *industry* is meant *steady work*, the opposite of which is idleness. Industry does not mean only *work*, but *steady work*. There are some students who idle a great part of the year and try to make up for it by a great effort before the examination takes place. Such students cannot be called *industrious*. They are not only likely to fail at examinations, but they are acquiring habits which will probably cause them to fail in everything they undertake.

"To have plenty of money and nothing to do," is with many the ideal of happiness. This is a great mistake. The late Earl of Derby said, "I don't believe that an unemployed man, however amiable and otherwise respectable, ever was, or ever can be, really happy." An old English writer remarks, "As in a standing pool, worms and filthy creepers increase, so do evil and corrupt thoughts in an idle person: the soul is contaminated."

The history of the Romans, the most powerful nation in ancient times, is an illustration of the evils of idleness. In the early days of the republic, men who had attained the highest dignities in the state returned contentedly to the plough. "It was only after slaves became extensively employed in all departments of industry," says Smiles,

• “that labour came to be regarded as dishonorable and servile. And as soon as indolence and luxury became the characteristics of the ruling classes of Rome, the downfall of the Empire, sooner or later, was inevitable.”

The lives of many Indian kings afford a striking proof of the evils of idleness. While some, like Akbar, were active men, attentive to the duties of their high position, many secluded themselves in palaces, sunk in sloth and debauchery, amusing themselves with buffoons. The consequences were so ruinous, that royal families soon became extinct, and adoption was necessary.

“It is idleness,” says Smiles, “that is the curse of man—not labour. Idleness eats the heart out of men as of nations, and consumes them as rust does iron. When Alexander conquered the Persians, and had an opportunity of observing their manners, he remarked that they did not seem conscious that there could be anything more servile than a life of pleasure, or more princely than a life of toil.”

Modern Hindu ideas are directly opposed to those of the ancient Persians. Mr. Woodrow, the late Director of Public Instruction, Bengal, says, “There is some defect in our system of education, since educated Hindu gentlemen of good caste still continue to regard physical exercise as beneath their dignity.” Carlyle, a distinguished English writer, says, “Two men I honour, and no third. First, the toil-worn craftsman, that with earth-made implement laboriously conquers the earth and makes her man’s.—Oh, but the more venerable for thy rudeness, and even because we must pity as well as love thee, hardly entreated brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed; thou wert our conscript on whom the lot fell, and fighting our battles, wert so marred.”

After a life of noble activity, the last word spoken at York by the dying Roman emperor Severus to his son was,—*Laboremus*, “Let us toil.” Sir Walter Scott’s motto was, “Never to be doing nothing.” He gave the following advice to his son:—“I cannot too much impress

upon your mind that *labour* is the condition which God has imposed on us in every station of life ; there is nothing worth having that can be had without it. As for knowledge, it can no more be planted in the human mind without labour than a field of wheat can be produced without the previous use of the plough."

There are different forms of labour. "Our work," says Lethbridge, "may be the study of the student ; or the service that is rendered by one employed by another ; or the business or profession of the commercial or professional man ; or the management of estates of the landowner ; or the proper and benevolent use of wealth by the rich man ; or the care of the public good by the statesman or ruler ; in fact, whatever work we may have to perform, according to the position in which it has pleased God to place us."

Business Hints.—A few remarks may be offered to young clerks and others entering upon employment.

It is a bad sign when a young man is the last to come to office and the first to leave. Neither should the eye be often on the clock to see when work will be over.

It is not sufficient to be punctual. There are some men who seem half asleep over their work ; there are others who during the hours of business waste their time in idle talk ; some even read books or newspapers. A clerk should remember that he is paid to give his entire time during office hours. He would complain if he did not receive his full salary : his employer is equally entitled to complain if his clerk defrauds him of time.

When told to do anything, a young man should not say that it does not belong to his department. When necessary, he should be willing to render help. Neither should he object, because he thinks what is asked is beneath his dignity.

Let the clerk attend faithfully to his duties, and give no encouragement to idlers, if there be such in the office. At first the hours may seem long, and the duties irksome ; but these feelings will wear away, and labour will become rather pleasant than otherwise.

There are some men who are industrious only when under supervision. A clerk gives a bad impression to his superior when he is known to require watching and to be kept at his work. This will be a bar to his promotion or may even lead to his dismissal. A clerk's rule should be: "Not with eye-service, as men-pleasers...but with goodwill, doing service as to the Lord, and not to men." Or, as Milton expresses it,

"As ever in my great Taskmaster's eye."

"The best preventive against idleness," says Blackie, "is to start with the deep-seated conviction of the earnestness of life. Whatever men may say of the world, it is certainly no stage for trifling; in a scene where all are at work, idleness can lead only to wreck and ruin. 'LIFE IS SHORT, ART LONG, OPPORTUNITY FLEETING, EXPERIMENT SLIPPERY, JUDGMENT DIFFICULT.' These are the first words of the medical aphorisms of the wise Hippocrates; they were set down as a significant sign at the porch of the benevolent science of healing more than 500 years before the Christian era; and they remain still, the wisest text which a man can take with him as a directory into any sphere of effective social activity."

4. PUNCTUALITY.

PUNCTUALITY, from *punctum*, a point, means exactness in observing time or promises. Success in life depends a good deal upon the possession of this quality. This virtue makes a young man reliable. He is always found in his place at the proper time. Whoever else fails, he is at hand. The young man who is never late wins the confidence of his employer. On the other hand, a superior may be kept waiting or urgent important business may be delayed, because the clerk who has the papers has not turned up. The unpunctual man is a source of annoyance to himself. He is ever in a hurry, bustling, fretting, in the vain attempt to make up lost time. He comes to a railway station and finds that his train has just left.

"Now" is the watchword of the wise—not "by and by." There is a Spanish proverb, "The road of By and by leads to the town of Never." Do not put off till to-morrow what can be done to-day. To this may be added another wholesome advice, "Never leave to another to do what you can do yourself."

Some of the greatest men have been noted for their punctuality. Wellington was never known to be five minutes late. "Sir Walter Scott's punctuality," says Smiles, "was one of the most carefully cultivated of his habits, otherwise it had not been possible for him to get through such an enormous amount of literary labour. He made it a rule to answer every letter received by him the same day, except when inquiry and deliberation were necessary."

Let the reader determine to possess this good quality. For this purpose let him have a watch that keeps correct time. It is not a sufficient excuse for being late that a watch is wrong. Washington told his secretary who assigned that reason for being late, "You must either get a new watch, or I must get a new secretary."

In order to be punctual, the hours for rising, bathing, dressing, breakfast, leaving for office, &c., should be marked out exactly, and scrupulously observed.

Have a time for every thing, and do every thing in its proper time.

By observing this rule, you will form a habit which will be very useful to you in life.

Punctuality should extend to *money matters* as well as to *time*. If a promise has been made to pay a bill on a certain day, it should be scrupulously observed. Such a man will be trusted.

Sir T. F. Buxton, a distinguished philanthropist, gave the following advice to his son :

"Be punctual, I do not mean merely being in time for lectures; but I mean that spirit out of which punctuality grows—that love of accuracy, precision and vigour, which makes the efficient man; the determination that what you have to do shall be done in spite of all the petty obstacles, and finished

at once and finally The punctuality which I desire for you involves and comprehends an exact arrangement of your time. It is a matter on which much depends. Fix how much time you will spend on each object, and adhere all but absolutely to your plans. If you wish to be the effective man, you must set about it earnestly and at once."

The following anecdote shows the advantage of attending promptly to orders.

A merchant said to a young clerk, 'Now, to-morrow the cargo of cotton must be got out, and weighed, and a regular account taken of it.'

It was the first time the clerk had been intrusted with this work. He made his arrangements the night before, and instructed the cartmen and labourers to meet him very early in the morning. So they set to work, and the thing was done. About ten or eleven o'clock in the day, the merchant seeing the clerk sitting at his desk, looked displeased, supposing that his commands had not been executed.

"I thought," said he, "you were requested to get out that cargo of cotton this morning."

"It is all done," replied the young clerk, "and here is the account of it."

From that time confidence in the clerk was established. He was found to be the man to do the thing with promptness, and he rose to be one of the partners of the firm.

It is not easy to be punctual; it will require a struggle at first; but it will become a pleasant habit.

Among other things, railways are teaching punctuality. In all his engagements, let the reader act as if he were going to a train.

TO-DAY AND TO-MORROW.

Don't tell me of to-morrow;
Give me the man who'll say
That when a good deed's to be done,
Let's do the deed to-day!
We may command the present,
If we act and never wait;
But repentance is the phantom
Of the past, that comes too late!

Don't tell me of to-morrow ;
 There's much to do to-day,
 That can never be accomplished,
 If we throw the hours away ;
 Every moment has its duty—
 Who the future can foretell ?
 Then why leave for to-morrow
 What to-day can do as well ?

Don't tell me of to-morrow ;
 If we look upon the past,
 How much that we had left to do,
 We could not do at last !
 To-day, it is the only time,
 For all on this frail earth ;
 It takes an age to form a life,
 A moment gives it birth !

5. ORDER.

ORDER comes from a word meaning "a straight row." It means acting upon a plan ; it is the opposite of *disorder*.

Order is a great saving of labour. The late Maharaja of Travancore says, "Go to the record room of our Jamábundi Department and see the thousands of cadjan rolls, heaped pell-mell, and then see what a contrast it presents to a well-arranged record room of some English Government office, where the vast mass of records is arranged, assorted, docketed, numbered, and indexed, so that the dullest clerk can lay his hand upon the required paper in less than five minutes."

Some young men have no settled order in what they do. They have no particular time for doing this, that, or the other thing, unless they are required to do so. Their time, out of business hours, is devoted to no particular object, and it is generally lost time.

Order is especially necessary when a young man leaves college to engage in some employment. He is not under the supervision of his professors ; he is obliged to act more for himself. In such circumstances he ought especially to observe order in his affairs.

Every person has need of orderly habits. He has a time to rise in the morning and to retire at night, his room to keep in order, letters to write, and many other duties to meet—all of which require him to study order.

The first rule of order is

Have a place for every thing, and keep every thing in its proper place.

Many people lose much time in looking for a key or letter. Not only is time wasted; it also causes much worry. All this would be saved by attending to the following rule:

Consider well where things had best be kept, *and keep them there*. As soon as a thing is taken out of its place and you are done with it, put it where it ought to be.

"*One thing at a time*" is another good rule. This will produce a greater amount of good work than doing two or three things at a time.

"One thing at a time,"

And that done well;

Is a very good rule,

As many can tell."

Accuracy is also of great importance; it tells a good deal upon a man's future. If a person's work is always found reliable, he is trusted. To secure accuracy, work should not be hurried. "The more haste, the less speed."

Orderly habits have several advantages. They add to a person's happiness, saving him from much worry and loss of time. They enable him to get through a greater amount of work with ease to himself. Some of the busiest men have found time for reading and self-culture by the possession of this valuable quality.

6. ENERGY.

ENERGY, from *en*, in, *ergon*, work, means power of doing work, push, doing with all the heart.

There are some persons who are *sure*, but *slow*. They plod on day by day, never unemployed, but the amount of work done is not great. Instead of their movements

being marked by a quick step, they crawl along as if they were perfectly indifferent to the result. The man who wishes to rise must *work with a will*.

It is not enough that you work; you must work with vigour. We meet men every day who possess talents, industry, and good judgment, but who win no adequate success simply from the *lack of energy*. They do not 'push,' and somebody always steps in before them. Cultivate this quality. Bring into action all the latent powers of your nature. Strike! and *strike with a will!*"

A man possessing this quality does not quail before difficulties. He believes in the proverb, "Where there's a will, there's a way." The motto on the pick-axe is, "I will find a way or make it." The men who have most influenced the world have been men of irresistible energy.

There are many persons whose hearts are not in their business, simply because the business is not their own. Were they engaged in the same work on their own account, they would show themselves to be far more energetic and efficient. This is a form of selfishness as contemptible as it is common. When a person engages the services of another, he expects him to work vigorously. Solomon says, "Whatsoever thy hand findeth to do, do it with all thy might."

One or two examples may be given of energy. Elihu Burritt, at sixteen years of age, was a poor fatherless boy, apprenticed to a blacksmith. He was obliged to work at the forge twelve hours a day. In less than thirty years from that time he was known, the world over, as "the learned blacksmith." How was it done? By his invincible energy.

When Sir T. F. Buxton was a boy, he was sent one day to overtake a driver who had passed, to deliver a message to him. He started off, expecting to overtake him very shortly, but was obliged to travel three miles, and track the driver through muddy lanes and roads, before he came up with him. He lost one of his shoes in the mud before he had gone half the distance, but, nothing daunted, he

pressed on with the other shoe and a brave heart. Nor was this energy less prominent in his manhood. It rather increased in power as he advanced in years.

The following remarks of Buxton should be deeply impressed upon the mind of every young man :

“ The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is ENERGY, INVINCIBLE DETERMINATION—a purpose once fixed, and then *death or victory*. That quality will do anything that can be done in this world ;—and *no talents, no circumstances, no opportunities, will make a two-legged creature a MAN without it.*”

The great American divine, Dr. Jonathan Edwards, said, “ I will live with all my might while I do live.” The amount of labour that he accomplished shows that he meant, what he said.

It is recorded of Hezekiah “ And in every work that he began, *he did it with all his heart and prospered.*” He “ prospered,” because he worked “ with all his heart.” His whole soul was concentrated upon the duty immediately in hand.

God expects every man to do his duty with all his might. “ Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might.”

7. TACT.

TACT comes from a word meaning touch, our sense of feeling. It denotes skill in doing what is best under the circumstances. It may be defined as common sense, prudence. Tact enables us to do the right thing at the right time and in the right place.

There are some men called “ learned fools.” They have picked up a great deal of information which they are unable to use. There are others who are always busy and energetic, but who never do anything at the right time or in the right way. Though Tact is naturally possessed in different degrees, it may be largely cultivated.

Two cautions may be given :

1. • **Be slow to speak.**—Solomon says,

“Seest thou a man that is hasty in his words?
There is more hope of a fool than of him.”

An old Greek says, “A fool cannot hold his tongue.”

• Do not talk much about yourself; neither of yourself, for yourself, nor against yourself; but let other people talk about themselves as much as they will. If they do so, it is because they like it, and they will think all the better of you for listening to them.

Argument is always a little dangerous. It often leads to coolness and misunderstandings. You may gain your argument, and lose your friend, which is probably a bad bargain. If you must argue, admit all you can, but try to show that some point has been overlooked. Very few people know when they have had the worst of an argument, and if they do, they do not like it. Moreover, if they are beaten, it does not follow that they are convinced. Indeed, it is perhaps hardly going too far to say that it is very little use trying to convince any one by an argument. State your cause as clearly and concisely as possible, and if you shake his confidence in his own opinion, it is as much as you can expect. It is the first step gained.

Some people seem to have a knack of saying the wrong thing, of alluding to any subject which revives sad memories or rouses difference of opinion.

Be very cautious how you give an opinion of the character, conduct, or motives of others. Many have bitterly repeated all their lives for imprudence in this direction: Never try to show your own superiority; few things annoy people more than being made to feel small.

Never lose your temper; and if you do, at any rate hold your tongue, and try not to show it.

“A soft answer turneth away wrath,
But grievous words stir up anger.”

Try to meet the wishes of others as far as you rightly and wisely can; but do not be afraid to say "No." Have the courage of your opinions.

2. **Consider carefully before acting.**—Some people act first and think afterwards. Very generally they find that first impressions are fallacious guides. It is a good advice before determining upon a course of conduct "to sleep over it," not to come to a decision till the following day. Many persons by a single hasty imprudent act have ruined themselves. Consider the probable results of any proposed line of conduct. Take into account the arguments against it as well as those in its favour.

Be wary and keep cool. A cool head is as necessary as a warm heart. In any negotiations, steadiness and coolness are invaluable; while they will often carry you in safety through times of danger and difficulty.

Young men are naturally inclined to take too sanguine a view of things. It is desirable, before carrying out plans to talk them over with an experienced and sensible friend.*

8. WATCHFULNESS.

Shakespeare says :—

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

The meaning is that there are certain opportunities which, if taken advantage of, lead to success in life; but which, if neglected, lead to difficulty and wretchedness.

Many persons simply "Wait for something to turn up." Smiles says, "Men who are resolved to find a way for themselves will always find opportunities enough; and if they do not lie ready to their hands, they will make them."

* The remarks under this head are largely abridged from *The Use of Life*, by Sir John Lubbock, now Lord Avebury.

An Italian writer says : " The same undertakings, which, being entered upon out of season, are difficult or impossible, being backed by time and season are easily to be accomplished ; wherefore they are not otherwise to be attempted." Hence the advice is given, " When thou shalt have an opportunity of a thing thou dost desire, lose no time to seize it ; for the things of this world change so often, that no man can say he hath a thing until he grasp it."

A Latin proverb says, " Opportunity has hair in front, but behind she is bald. If you seize her by the forelock, you may hold her ; but if suffered to escape, not Jupiter himself can catch her again."

To seize opportunities, a man must be watchful. Solomon says : " The wise man's eyes are in his head." The eyes of many men seem to be anywhere but in their heads. They learn little or nothing from the objects and experiences of life. Successful men are careful observers ; they " keep their eyes open." A man whose heart is in his profession, is constantly watching for opportunities which he can turn to account, while another lets them slip.

The following anecdote shows how the eyes may be turned to advantage.

A poor lad, named Lafitte, applied for employment as a clerk in a bank, but he was told that there was no room for him in the office.

The young man left the bank with a sad heart. While crossing the court-yard, with drooping head, he saw a pin on the ground ; he stooped down, took it up, and placed it carefully in the corner of his coat. He did not think at the time that this act, so trifling in itself, would be the turning point in his life, and the means of his future splendid success.

The banker saw from the window what had taken place, and attaching great importance to trifles, he was impressed by the circumstance. This simple action gave him a key to the character of Lafitte. It was a proof of economy, order, and prudence ; and he thought that the young man who could thus take care of a pin, would

surely make a good clerk, and merit the trust and good wishes of his employer.

The same evening Lafitte received a note from the banker, offering him a situation in his counting-house, and asking him to come and fill the place at once. The discerning banker was not deceived in his hopes; for he soon found that the young pin-saver possessed all the good qualities he expected.

Lafitte afterwards became the owner of the largest bank in Paris, and one of the richest men in the world.

9. POLITENESS.

This has already been noticed, but some further remarks are made on account of its great value in promoting success in life, while the want of it is a frequent cause of failure.

The first impressions which a person makes are the most lasting. People generally form their opinion at a glance, and if it is unfavourable, they receive a bias which is not easily modified. Many persons have created a prejudice against themselves and caused their real excellencies to be overlooked, through want of civility. There is an English proverb, "Manners make the man." An old merchant was asked by what means he had contrived to realize so large a fortune. The reply was, "Friend, by one article alone, in which thou mayest deal too if thou pleasest—civility." Young men generally would be quite astonished if they could understand how greatly their personal happiness, popularity, prosperity, and usefulness, depend on their manners.

A few courteous forms of speech may be mentioned. When you ask for anything, say, "Please." When anybody gives you something or does anything for you, say, "Thank you." When you are spoken to by a superior, say, "Yes, sir," or "No, sir,"—not simply "Yes" or "No." Do not try to speak when other persons are speaking, and if you have occasion to correct anything said by them, do it politely. Gentlemen, in conversing,

address each other in respectful terms. Loud talking in public is considered rude.

When you meet persons to whom respect is due, salute them. If necessary you should move a little aside to allow them to pass in a straight line. A gentleman, when he goes into a house, takes his hat off, and does not put it on again until he leaves. In a crowded hall, it is the part of a polite person to offer a seat to a stranger. It is shameful for young men to remain seated, while their elders are obliged to stand. Spitting in public and making a great noise in clearing the throat are very vulgar.

Strangers who come into an office should be treated with the same respect as is shown to a superior. Always rise from your seat, if addressed by them.

Politeness in shopkeepers is the road to fortune. Any one entering their place of business, should receive immediate attention.

Fellow clerks should be treated with courtesy. It is of very great importance that you and they should be on friendly terms.

As already mentioned, conduct towards inferiors, as peons and servants, is a good test of a true gentleman. They should be addressed kindly.

The best means of securing polite treatment, is to give in yourself an example of good manners. It should, however, proceed from a friendly feeling towards others.

Manners are not idle, but the fruit
Of noble nature and of loyal mind."

Tennyson.

Conduct towards Superiors.—Most young men on entering life must first be placed under others. It is desirable that this should be the case till they gain experience. Not a few have been ruined by starting prematurely as their own masters.

Promotion depends largely upon the heads of offices. A conscientious discharge of duty is the best means of gaining their approval, as it is the best in itself.

All the qualifications already mentioned are requisite. One or two additional hints may be given.

Obedience is the first excellence in a subordinate. The Roman historian says of Hannibal, the greatest Carthaginian general, that he knew equally well to obey and to command. The one is the best preparation for the other.

All men are liable to err. *Frank confession* of a fault is by far the best course in every respect. There should be no attempt at concealment; no equivocation. *Conduct under rebuke* is of very great importance. Sometimes a superior is hasty, and uses strong language. It has happened that this has roused young men to a similar display of temper, ending perhaps in the loss of their situations, and materially affecting their prospects in life. Solomon says, "yielding pacifieth great offences." Calmness has often a wonderful effect upon an angry man. He is speedily subdued, and tries to make amends, whereas an opposite course would add fuel to the flame. Even unjust censure should not provoke irritation. "What glory is it," says the apostle Peter, "if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Instead of indulging in pique and resentment when rebuked, the resource of wounded pride in weak minds, seek rather by increased care to avoid the cause of censure.

Some men are always ready with an excuse for any fault. It has been remarked, that those who are good at excuses are generally good for nothing else.

10. SELF-RELIANCE.

SELF-RELIANCE means trusting to one's own powers, and not looking to another for help. "Heaven helps those who help themselves." A student should not ask the teacher or some class-mate to solve a hard problem. He should do it himself. If he fail at first, let him *try again*. Every trial increases his ability, and he will succeed at last by the very strength gained in the effort. On the

other hand, he who gives up the problem after the first trial, loses both strength and courage.

It is the same in business. The Duke of Wellington was accustomed to say, "I never ask any one to do anything for me that I can do for myself." Do not run to another for the solution of any difficulty. Think the matter out and for yourself. Help from without weakens; help from within, strengthens. Whatever is done for a person, so far takes away the stimulus to exertion, and its tendency is to render him comparatively helpless.

At the same time, this does not forbid a young man starting in life from consulting his parents and judicious friends. Without this there may be self-conceit, ending in failure. What is deprecated is too little exercise of one's own judgment, and too much dependence on others.

Cobbett says: "Look not for success to favour, to partiality, or friendship, or to what is called *interest*. That which a man owes to favour or to partiality, that same favour or partiality is constantly liable to take from him... Write it on your heart, that ye will depend solely on your own merit and your own exertions."

Reckoning upon an inheritance does not bring out one's powers. Hence the sons of many rich men are mere idlers. Lord Eldon used to say that the first requisite for success as a lawyer is to start without a shilling.

Self-reliance will be strengthened by the study of books like *Self-Help* by Smiles. It is also taught by the following well-known fable of the lark and her young in a field of corn.

In a ripe field of corn, a lark had a brood of young ones; and when she went abroad to forage for them, she ordered them to take notice of what should happen in her absence. They told her at her return, that the owner of the field had been there, and had requested his neighbours to reap his corn. "Well," says the lark, "there's no danger as yet." They told her the next day that he had been there again, with the same request to his friends. "Well, well," says she, "there's no danger in that neither;" and so she went out for provisions as before.

But being informed the third day, that the owner and his son were to come next morning and do the work themselves: "Nay, then," says she, "it is time to look about us: for the neighbours and friends, I feared them not; but the owner, I'm sure, will be as good as his word, for *it is his own business.*"

PADDLE YOUR OWN CANOE

Up this world, and down this world,
And over this world and through,
Though drifted about,
And tossed without,
Why, "paddle your own canoe."

Tho' the sky is black with clouds,
Or shining a field of blue;
If bleak the wind blows,
Or sunshine glows,
Still, "paddle your own canoe."

Up this world, and down this world,
And over this world and through,
Though weary and worn,
And all forlorn,
Still, "paddle your own canoe."

Don't give up when trials come,
Nor ever grow sad and blue;
Nor ever sit down
With tearful frown,
But "paddle your own canoe."

Flowers are springing on the shores,
They're blooming so sweet for you;
The rose-hued dyes
In autumn kies
Say "paddle your own canoe."

* A *canoe* is a very small boat which moves along through a piece of wood, called a *paddle*. The meaning is, trust to yourself—not to others.

11. •ECONOMY.

ECONOMY means the careful and wise use both of *money* and *time*. They will be noticed separately.

Economy of Money.—Under the head of Honesty directions have been given about the management of money, but it is such an important “element of success” in business, that a few additional remarks are offered.

The following two rules should be specially observed :

1. *Live within your income.*—Some young men have the idea that when starting in business some show is necessary, and they spend beyond their means. The former simplicity of living in India has, in not a few cases, given place to a love of display ; to copy the habits of persons much richer than themselves. Appearances must be kept up ; men must *seem* to be rich. The results are shown in bankruptcy and criminal cases where business men are convicted of dishonesty and fraud.

No true friends are to be gained by extravagant habits. They will be the first to desert a man involved in pecuniary difficulties. On the other hand, the man who lives modestly according to his means, will gather around him sincere friends.

Johnson’s rule, already quoted, should be observed, **Whatever you have, spend less.** In order to do this, keep a careful account of your expenditure.

2. *Attend to little Things.*—Special care is necessary about what are considered trifles. Success, in all departments of human effort, is won by attention to little things. “He that despiseth little things, shall fall by little and little.” There is an English proverb, “Take care of the pence, and the pounds will take care of themselves.”

Samuel Budgett, a successful English merchant, had the old nails picked up about his extensive warehouse and one or two boys were employed in straightening them. He sometimes corrected a clerk for using more twine than was necessary in making up parcels, or for cutting paper bags in such a way as to waste both time and money.

Economy of Time.—This is of still more importance than the right use of money. Lost money may be recovered, but not lost time. A moment lost is lost for ever. Just as the smallest fragments of gold are carefully gathered, so should it be with time. Henry Martyn, who carried off the highest honours at Cambridge, was known as “The man who never wasted an hour.”

Time is one of the talents for which we are responsible to God. We shall be tried, not only for what we have done, but for what we had time to do, but neglected to do. Much of our past time has been misspent; we should therefore try the more earnestly to make a good use of what remains.

A great check upon the waste of money is to keep an account of all expenditure. The same principle applies to time. The whole 24 hours should be carefully and wisely portioned out. Sleep, exercise, and amusement should have their due allotment, but excess must be guarded against. Much time is often wasted in lounging, doing nothing. Sir Walter Scott, writing to a friend appointed to an office, gave the following caution, “I expect to hear that you have become as regular as a Dutch clock, hours, quarters, minutes, all marked and appropriated.”

The proverb “Take care of the pence and the pounds will take care of themselves” may be applied to time. “Take care of the minutes and the hours will take care of themselves.”

A portion of every day should be allotted to self-improvement. This will be noticed under a different head.

12. HOPEFULNESS.

“There are always,” says Smiles, “two sides of life on which we can look according as we choose—the bright side or the gloomy. We can bring the power of the will to bear in making the choice, and thus cultivate the habit of being happy or the reverse. We can encourage the disposition of looking at the brightest side instead of the darkest.”

* Taking a gloomy view of things and always prophesying failure, is a serious obstacle to success. When a man is disheartened, he is apt to say, "There's no use in trying," and to give up in despair. In sickness it is a bad symptom for a man to lose hope of recovery; it often ends in his death, while hopefulness would have had a contrary effect.

* There is a proverb, "We can do a thing which we think we can." This spurs us on to effort; and we are not discouraged by failure at the outset. The successful men in life are not the doubtful and desponding, but the cheerful, the resolute, who look at the bright side where it exists.

When Jeremy Taylor was driven out of home, and lost all his property, he comforted himself with the blessings left,—a loving wife, friends to pity and relieve him, a cheerful spirit, and a good conscience.

If a man's plans have been wisely formed, he may anticipate success. At the same time, difficulties may be expected, but a hopeful spirit will do much to overcome them.

There are some men who are continually complaining of things, though they may not yield to utter discouragement. Persons in all employments belong to this class. Men in public offices fret at slow promotion; the weather does not suit farmers; merchants are downcast at the fall in prices or the slack demand for their goods.

Dr. Johnson said, "The habit of looking at the bright side of things is worth more than a thousand a year." Solomon says: "He that is of a merry heart hath a continual feast." The hopeful man is not only cheerful himself, but diffuses his spirit all around him, while a desponding view has a reverse effect.

Two cautions, however, are necessary.

A conceited man may look at the bright side although his plans are certain to end in failure. To justify indulgence in this hopefulness, care and sound judgment are necessary.

Another caution is "Don't count your chickens before they are hatched." Do not increase your ex-

penses in the hope that your income will shortly be increased.

13. PERSEVERANCE.

PERSEVERANCE means not giving up anything begun. The want of it is a frequent cause of failure in life. Some people become tired in a very little while of everything they undertake, and are constantly throwing aside one thing after another, without making themselves perfect in anything.

No study or employment is found pleasing to a person who is not willing to give persevering attention to it. On the other hand, there is no study or employment but what will become pleasant, if thus pursued, and the invaluable habit of perseverance will be acquired.

People sometimes say they would be willing to persevere, if they could hope to succeed ; but they know beforehand, that it will do no good to try. But it is very foolish to complain of being unable to do what we have not tried to do. There are difficulties in the way of making any attainment that is worth having made ; you must expect to work against difficulties, but persevere until they are removed out of your way. Sir Isaac Newton was a very remarkable man, but his genius was greatly assisted by his extraordinary diligence, patience, and perseverance. He says himself, " If I have done the world any service, it is due to nothing but industry and patient thought."

There is no way to succeed in any study, but to persevere patiently step after step, whether difficult or easy, pleasant or irksome. No person ever became eminent, who was not willing to labour hard and perseveringly. Let "*Try again*" be your watchword.

It often does a student good to fail at an examination. It keeps him from being over-confident ; it leads him to inquire in what he has failed, and give greater attention to it in future.

Difficulties at the outset should not discourage. " It is a mistake," says Smiles, " to suppose that men succeed through success : they much oftener succeed through

failure. By far the best experience of men is made up of their remembered failures in dealing with others in the affairs of life. Such failures, in sensible men, incite to better self-management, and greater tact and self-control, as a means of avoiding them in future."

Some of the most distinguished men have failed in their first attempts. When Disraeli, afterwards, Lord Beaconsfield, and one of England's famous statesmen, made his first speech in Parliament, he was so laughed at that he had to stop. Before sitting down he said, "I have begun many things and I have often succeeded at last. Though I sit down now, the time will come when you will hear me."

Consider carefully before beginning any undertaking; but if you are convinced that it is right, persevere till you succeed. With a good cause the motto should be, *Nil desperandum*, Never despair.

Great works are performed not by strength, but by perseverance.—*Dr. Johnson*.

Perseverance is that which distinguishes the strong soul from the weak.—*Carlyle*.

Perseverance overcomes all difficulties.—*Latin Proverb*.

NEVER SAY FAIL.,

Keep pushing--'tis wiser
 Than sitting aside,
 And dreaming and sighing
 And waiting the tide.
 In life's earnest battle
 They only prevail
 Who daily march onward
 And never say fail!

With an eye ever open—
 A tongue that's not dumb,
 And a heart that will never
 To sorrow succumb—
 You'll battle and conquer
 Though thousands assail:
 How strong and how mighty,
 Who never say fail!

Ahead then keep pushing,
 And elbow your way,
 Unheeding the envious,
 And asses that bray ;
 All obstacles vanish,
 All enemies quail,
 In the might of their wisdom
 Who never say fail !

In life's rosy morning,
 In manhood's firm pride,
 Let this be the motto
 Your footsteps to guide :
 In storm and in sunshine,
 Whatever assail,
 We'll onward and conquer,
 And never say fail !

14. MORAL CHARACTER.

MORAL CHARACTER denotes the possession of moral virtues,—truthfulness, honesty, fair dealing, purity, temperance, etc. As already mentioned, students are apt to have undue ideas of the importance of mere learning. In actual life success is far more determined by the possession of moral qualities.

“Character,” says Smiles, “is the noblest of possessions. It is an estate in the general goodwill and respect of men ; and they who invest in it—though they may not become rich in this world's goods—will find their reward in esteem and reputation honorably won. And it is right that in life good qualities should tell—that industry, virtue, and goodness should rank the highest—and that the really best men should be foremost.”

Although duty should be our grand motive, it may be shown that moral character promotes success in life. This it does in two ways :

1. *It prevents the vices which tend to poverty.*—Most of the misery in the world is self-caused. Solomon says, “The drunkard and the glutton shall come to poverty,

and drowsiness shall clothe a man in rags." The evil consequences of listening to the seductions of a harlot are thus graphically shown: "The lips of a strange woman drop as an honeycomb, and her mouth is sweeter than oil; but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell." Pride often leads to extravagant habits, the support of which may prompt to dishonesty, involving the man in ruin. From all these causes of ill success in life, the possessor of moral character is protected.

2. *It promotes the virtues which lead to prosperity.*—Temperance and purity promote the health and vigour both of body and mind, while they cut off expenses which are the ruin of many. As already mentioned, it has passed into a proverb, that "Honesty is the best policy." This holds good even for success in this life. A man may seem to prosper for a time by fraud, but he is found out in the end, and people avoid him. On the other hand, a man who is fair in his dealings, who takes no mean advantage, upon whose word reliance can always be placed, prospers in the long run, while he has the peace of conscience which is above all price. Of course, we are to act honestly from a sense of duty, not for success in business; but it will be found that, in the end, honesty is best for both worlds. So with other moral qualities.

To attain high moral character is no easy task.

Smiles says:—

"The best sort of character, however, cannot be formed without effort. There needs the exercise of constant self-watchfulness, self-discipline, and self-control. There may be much faltering, stumbling, and temporary defeat; difficulties and temptations manifold to be battled with and overcome; but if the spirit be strong and the heart upright, no one need despair of ultimate success. The very effort to advance,—to arrive at a higher standard of character than we have reached—is inspiring and invigorating; and even though we may fall short of it, we cannot fail to be improved by every honest effort made in an upward direction."*

* *Character*, p. 11.

'Tis he whose law is reason ; who depends
 Upon that law, as on the best of friends ;
 Who fixes good on good alone, and owes
 To Virtue every triumph that he knows.
 Who, if he rise to station of command,
 Rises by open means, and there will stand
 On honorable terms, or else retire,
 And in himself possess his own desire !"

Wordsworth.

15. DEPENDENCE UPON GOD.

This duty has been recognised in all countries and in all ages. Among the golden verses attributed to the ancient Greek philosopher Pythagoras, we find the following :—

" In all thou dost, first let thy prayers ascend,
 And to the gods thy labours first commend ;
 From them implore success, and hope a prosperous end."

As children ask their earthly father for guidance and help, so should we turn towards our heavenly Father in every time of difficulty.

The Bible says, " If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not ; and it shall be given him." " In all thy ways acknowledge Him, and He shall direct thy paths." The best devised plans do not in themselves ensure success. The petitions required to be offered, " O Lord, send prosperity ;" " Establish Thou the work of our hands upon us."

Every morning God's blessing should be asked on the duties of the day. Before engaging in any important undertaking, Divine guidance should especially be sought. But in every time of doubt the prayer should ascend, " Lord, what wouldst Thou have me to do ?"

We are, of course, to use the reason and judgment which God has given us. Prayer without this would be fanaticism, ending in misfortune.

Dependence upon God exerts a most beneficial influence upon our own life. It is a great safeguard against the

pride and self-confidence which are the ruin of many. God can put into your mind thoughts which will be of the greatest value. When you have asked God's blessing and done your best, you may leave all resignedly to Him. "Thou wilt keep him in perfect peace whose mind is stayed on Thee ; because he trusteth in Thee?"

HOME DUTIES.

A man's happiness depends largely upon the character of his home. Of one whose inmates behave as they ought, an English poet says,

" Sweet is the smile of home ; the mutual look,
When hearts are of each other sure ;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."

There is no spot on earth so dear as a well-regulated home. Around it entwine the tenderest recollections. It recalls the sweet tones, the pleasant smile of a beloved mother ; the counsels of a father ; brothers and sisters, the companions of our childhood. Amid misfortune, when the world may frown upon us, home sympathy and love are our support. It has happened, not unfrequently, that men, who by their talents have raised themselves to the highest offices of state, have, in their old age, forsaken the splendour of the capital, and gone to spend the last years of their life in their native village.

It is true that the above remarks apply only to a family where love reigns. There are many homes with which no pleasing thoughts are associated. This arises from the misconduct of the members, for the family relationship is one of the greatest provisions made by God for man's temporal happiness.

DUTY TO PARENTS.

Our parents are our greatest earthly benefactors. Under God, they are the authors of our being, and the

channel through which nearly all our blessings flow. Hence, our duty to our parents comes next to our duty to God. "Honour thy father and thy mother," is the first command, so far as our fellow-beings are concerned. Upon its observance or neglect, our temporal happiness or misery very largely depends.

This duty does not depend upon the character or disposition of parents. The command is to honour them because they are parents, not on account of any moral quality they may possess. It sometimes happens that parents, who have had little learning themselves, have made very self-denying efforts to secure a good education for their children. Young men, under such circumstances, are very apt to look down upon their parents. But moral virtues are of far higher value than literary attainments. The father, in true worth, may be greatly superior to his son. Besides, the son owes all that he possesses to the affection of his father. Under such circumstances, the latter is only the more entitled to honour.

Children should be careful about the manner in which they speak of their parents. They should not talk about their faults; they should not mention them lightly, but seek to render their parents respectable in the eyes of others.

A son who loves his parents will seek to do whatever will please them, and avoid whatever would give them pain. The happiness of his parents is, to a large extent, in his keeping. "A wise son maketh a glad father; but a foolish son is the heaviness of his mother." "Sharper than a serpent's tooth it is to have a thankless child." A father may be rich and prosperous, but an ungrateful, wicked son will cast a dark shadow over all. On the other hand, affectionate, well-behaved children supply the want of riches, and sweeten the cup of affliction.

Duty of Sons away from Home.—If the reader is in this position, he should act as he would as if still under the parental roof. There should be great care in money matters. Some selfish young men take advantage of the absence of their parents to ask for more money than is really neces-

sary, that they may spend it on pleasure. Though parents may be defrauded in this way, by far the greatest sufferers are the young men themselves. They are acquiring habits which will be most prejudicial in after-life.

A weekly letter should be sent home. A son at a distant place is often thought about and talked about by his parents, his brothers, and sisters. It affords them great pleasure to learn how he is getting on. Some young men write only when they want anything, or their letters are short, heartless, and unfrequent. Write weekly, and let your letters be full and affectionate. Observance of this rule will be a check to many evil habits, and prove a powerful incentive to duty. It is a very bad sign when a young man neglects to write to his parents. Want of time is no excuse: it arises from want of will.

Gratitude demands that children should honour their parents. With what care and anxiety parents nurse and watch by day and night over their children when they are feeble and helpless infants! How readily they sacrifice their rest, their comfort, their pleasures for the sake of their children; how they toil and save to provide for all their wants! Children should often think upon the self-denying love of their parents, and show their gratitude by their conduct.

Filial obedience promotes the welfare of the children themselves. An undutiful son cannot be happy. Uneasiness, misery, and remorse dwell within him; while the affectionate child has, so far, the approval of a good conscience. Habits of self-restraint and submission to authority fit a man for greater usefulness in society; they secure for him that respect and confidence which pave the way to success.

BROTHERS AND SISTERS.

In some cases, parents have only a single son or daughter; but generally there are several children belonging to a family, forming brothers and sisters.

Brothers and sisters are bound together by strong ties. They are born of the same parents; from infancy they

have dwelt under the same roof ; they have shared each other's joys and sorrows. If love exists anywhere on earth, it should be found within the family circle.

“ Remember that the character you form in your family will, in all probability, follow you through life. As you are regarded by your own brothers and sisters at home, so, in a great measure, will you be regarded by others, when you leave your father's house. If you are manly, kind, and courteous at home, so you will continue to be ; and these traits of character will always make you beloved. But if you are peevish, ill-natured, harsh, uncourteous, or overbearing, at home, among your own brothers and sisters, so will you be abroad ; and instead of being beloved, you will be disliked and shunned.”

Brothers and sisters should love each other, and try to promote each other's happiness. They should take pleasure in pleasing each other, instead of each being selfishly taken up in seeking his own enjoyment.

Envy should be guarded against. A selfish child is prone to suspect his parents of partiality. There are reasons, however, for treating children in some respects differently, although all may be equally loved.

The capacities of children vary. A wise parent will have due regard to this in his arrangements.

One may be fitted to excel as a student, while the others may have no taste for learning.

Little differences will arise among brothers and sisters. These should be settled amicably among themselves, instead of complaints being made to the parents. There is no sight more attractive than brothers and sisters, full of kindness and love, striving how each may oblige the other.

Mutual respect should be shown by brothers and sisters. All coarse, degrading terms of address should be avoided ; and nothing but what is courteous either done or said.

Brothers ought to be very kind to their sisters. Girls are not so strong as boys, they are much more gentle in disposition, and so they ought to be treated very tenderly. It is unmanly to be harsh and rough to any woman, and, especially so, to act towards a sister in that manner.

Though female education is gradually spreading, there are still vast numbers, both of girls and women, unable to read. A brother should use all his influence to get his sisters educated, and seek to promote their improvement in every way.

If any member of a family suffer from ill-health or other misfortune, it is the duty of his brothers and sisters to show him special kindness. All should be willing to sacrifice their own pleasure to comfort him in his sorrow.

Brothers and sisters should be very careful not to become estranged from each other after the death of their parents. "In a world so cold and selfish as this, fraternal love, deeply rooted in childhood and nurtured through life, is of unspeakable worth. No amount of parental estate, for which children too often contend, can compare in value with it. Better that the largest fortune be sunk in the sea, than that it should become an occasion of alienation between them."

Brothers and sisters are sometimes widely separated in after-life. Kind letters, under such circumstances, tend to keep alive the flame of affection. They remind brothers and sisters of the "sweet home" which they once enjoyed together, and they strengthen each other for the discharge of the great duties of life.

A somewhat similar spirit should be shown to more distant members of a family, often living together in the same ancestral home.

DUTY TO A WIFE.

It is satisfactory that a feeling against early marriages is springing up among intelligent Hindus. It is felt that, for several reasons, it had better be postponed until the completion of the college course. Even still later would be preferable—till a young man was settled in life. As possibly the reader may be married, a few hints may be given on his duty to his wife.

1. *Where necessary, wives should be taught to read.*—An educated man should, if possible, marry an educated wife. In parts of the country where this is not practica-

ble, education should be provided for after marriage. The husband will prove the best teacher. Half an hour's instruction a day will soon secure the ability to read. Interesting books ought to be supplied, and encouragement given to their perusal.

2. *Wives should be made intelligent companions.*—The first step to this has already been mentioned; but other measures should also be adopted. While a husband shows that he appreciates his wife's attention to domestic duties, let him seek wisely to enlarge the circle of her knowledge and sympathies.

Husbands may read aloud to their wives, or wives read to their husbands, thus giving rise to interesting conversation. All this may be done without neglecting other duties. The husband may be diligent in his profession; the wife may conduct household affairs in the most unexceptionable manner. Order and industry during the day will secure some time in the evening for pleasant and instructive recreation.

3. *The moral and religious improvement of wives should be sought.*—Uneducated women in this country, while they have some excellent qualities, require to have their moral ideas raised in several respects. Truthfulness, purity of speech, the duty of loving in peace, rejoicing in the prosperity of others instead of jealousy, and other virtues should be fostered.

Religious teaching will be noticed under another head.

The *Mahābhārata* thus describes the position and character of a wife in ancient times :

“A wife is half the man, his truest friend—
A loving wife is a perpetual spring
Of virtue, pleasure, wealth, a faithful wife
Is his best aid in seeking heavenly bliss;
A sweetly-speaking wife is a companion
In solitude; a father in advice;
A mother in the seasons of distress;
A rest in passing through life's wilderness.”

THE HINDU FAMILY SYSTEM.

As the reader may be a member of a joint Hindu family, a few suggestions may be offered under this head :

The system is a relic of the old patriarchal government. It has its advantages and disadvantages, the latter predominating.

1. *It teaches obedience.*—The head of the family rules the whole, and all are trained to submission. Partly on this account, perhaps, Hindu school-boys are more docile than children in England. But, as will be shown hereafter, the submissive spirit fostered by the family system is often carried to excess.

2. *It is a safeguard against absolute want.*—In some countries people occasionally die of actual starvation. Under the Hindu plan, all, except in times of great famine, are protected from such a fate.

But the system has its disadvantages.

1. *A spirit of dependence is produced.*—The members of the family look up to the head for support, instead of trusting to their own exertions. Moral and religious conduct are thus often affected. Under the influence of authority, things are done of which conscience disapproves.

2. *Encouragement is given to "drones."*—Men, strong and able to work, live in perfect idleness, as they can obtain the necessaries of life without any effort. "There is scarcely a married man in the country who has not some of his own or his wife's kindred dependent on his bounty. These he cannot shake off, and they will seldom drop off themselves; but will continue to draw nourishment from his labour while a single meal of rice remains in the house."

3. *It leads to numerous quarrels.*—The more persons there are together in a house, the more occasions of dispute are likely to arise. This is especially the case when they have been badly brought up, and have not sufficient employment to occupy their time. In joint families, the men dispute about property; the women have their petty

jealousies; the children of the richer members domineer over those whose fathers are poor. Envy and hatred are thus fostered. When families are separate, such dissensions and feelings are not so apt to arise.

The reader, while belonging to a joint family, should do all he can for the benefit of its members. It is true that an evil example is followed much more readily than one that is virtuous. Still, zealous, well-directed efforts will not be in vain.

To benefit others, it is first necessary to secure their respect and affection. "Physician, heal thyself," is the natural remark when people recommend duties which they do not practise. There must be no pride on account of superior knowledge. A smile and a kind word should greet every member of the family. Let the reader himself abstain from all that is wrong. He should not violate his conscience to please any human being. In many cases, if he acts in a conciliatory manner, he will be allowed to follow his own course without active opposition. Good advice may be given, now and then, as fitting opportunities present themselves. Special attention should be paid to the young, as there is much more hope of their improvement than of the elder members of the family.

No sudden changes are advocated. The sentiment should, however, be diffused, that it is wrong to support people in idleness who are too lazy to work. When the head of a family is able to provide for its maintenance, he should have a house of his own.

FAMILY AFFECTION.

Be kind to thy father : for when thou wast young,
Who loved thee as fondly as he ?
He caught the first accents that fell from thy tongue
And joined in thy innocent glee.
Be kind to thy father : for now he is old,
His locks intermingled with gray ;
His footsteps are feeble, once fearless and bold—
Thy father is passing away.

SELF-CULTURE.

Be kind to thy mother : for, lo ! on her brow
May traces of sorrow be seen ;—
Oh, well may'st thou cherish and comfort her now,
For loving and kind hath she been.
Remember thy mother : for thee will she pray,
As long as God giveth her breath ;
With accents of kindness, then, cheer her lone way,
E'en to the dark valley of death.

Be kind to thy brother : his heart will have dearth,
If the smile of thy love be withdrawn ;
The flowers of feeling will fade at their birth,
If the dew of affection be gone.
Be kind to thy brother : wherever you are,
The love of a brother shall be
An ornament, purer and richer by far
Than pearls from the depths of the sea.

Be kind to thy sister : not many may know
The depth of true sisterly love ;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway to crown ;
Affection shall weave thee a garland of flowers,
More precious than wealth or renown.

SELF-CULTURE.

Self-culture may be understood in different ways. In its widest sense, it refers to moral and spiritual as well as to intellectual improvement. It most frequently denotes the last, the sense in which it will be taken here.

Neglect of Self-Culture.—It is a standing complaint in India that when school or college is left, all study is thenceforward abandoned. In some cases even text-books are sold. This is a ruinous mistake. At Oxford a student, when he receives his degree is told by the Vice-Chancellor that he is “commencing in the Faculty of Arts.” Real education is only beginning when a student,

leaves college. Unless reading is kept up, much of what has been learned will be lost, while without fresh accessions of knowledge, no man will be qualified to discharge his duties aright, and meet the just claims of his country upon him.

The common excuse for the neglect of study is want of *time*; but at the bottom it is want of *inclination*. Pure laziness is the grand obstacle. "Where there's a will, there's a way." There are very few Indian clerks who could not give at least an hour a day to reading of an improving character, in addition to light literature and the newspapers. The men who do most work generally mark out their time carefully, allotting such and such hours to certain duties. A habit is thus formed, so that work becomes a pleasure. Let the reader adopt this plan, and resolve to give an hour every morning to study.

Dr. Miller says in a Convocation Address :

"Be students while you live. It is a duty that you owe to yourselves, in order that your intellectual being may be no stunted and miserable thing, but the noble growth that it will be developed into by your faithfully following out the path on which you have creditably entered. Be students of books as you have been hitherto. In the busiest life you will find some time for this. Draw in and make your own the fruit of the minds of others, and thus keep yourselves ever moving with the stream of human thought that has flowed on, and shall flow on through all the ages."

MEANS OF SELF-CULTURE.

I. Books.

Value of Books.—"Books," says Sir John Lubbock, "are to mankind what memory is to the individual. They contain the history of our race, the discoveries we have made, the accumulated knowledge and experience of ages; they picture for us the marvels and beauties of Nature; help us in our difficulties, comfort us in sorrow and in suffering, change hours of ennui into moments of delight, store our minds with ideas, fill them with good

and happy thoughts, and 'lift us out of and above ourselves.'"

Through books we can have the wisest men in all countries and in all ages to be our teachers. Arnott says :

"In a corner of my house, I have *books* !—the miracle of all my possessions ; for they transport me instantly not only to all places, but to all times. By my books I can conjure up before me, to vivid existence, all the great and good men of old ; and for my private satisfaction I can make them act over again the most renowned of all their exploits. Poets recite their compositions before me ; orators declaim ; witty men amuse me ; learned men explain the sciences ; wise and holy men instruct and counsel me. In a word, from the Equator to the Pole, and from the beginning of time until now, by my books I can be where I please."

How to Read.—"Read," says Bacon, "not to contradict and refute, not to believe and take for granted, nor to find talk and discourse—but to weigh and consider. Some books are to be tasted, others to be swallowed and some few to be chewed and digested ; that is some books are to be read only in parts ; others to be read—but not curiously ; and some few, to be read wholly and with diligence and attention."

The following remarks do not refer to light reading for recreation, but to standard works for the purpose of study. Gibbon usually read such a book three times. He first read it, glancing through it to take in the general design ; he read it again to observe how the work was conducted, to fix its general principles on the memory ; and he read it a third time to discuss its bearing and character. This is the kind of reading of most value.

If the book you study is your own, it is a good plan to indicate in the margin the most important points, and your opinion of the argument.

What to Read.—Bacon says, "Histories make men wise, poets witty, the mathematics subtle, natural philosophy deep, moral grave, logic and rhetoric able to contend."

Only a few subjects can be noticed.

Every Indian should seek to get a good knowledge of his own country, its geography, its history, its literature, its religions. The list at the end of this volume contains several cheap works which will be serviceable in this respect, and they direct attention to the standard works from which they have been compiled. The Series on the *Sacred Books of the East* deserves special attention. Mr. R. C. Dutt's *Ancient India* contains a great amount of interesting information.

From the close connection between England and India, the former country has the next claim to attention. But other important countries deserve to be known. Macaulay, while President of the Bengal Committee of Public Instruction, wrote: "The importance of geography is very great indeed. I am not sure that it is not of all studies that which is most likely to open the mind of a native of India."

History is another important and interesting study. Besides the histories of India and England, those of the Jews, Greeks, Romans, and Arabs should be studied, as they have greatly influenced the current of events in the world.

History has been called "Philosophy teaching by example." This especially applies to *biography*, which is history in its most attractive and influential form. It includes not only

"The dead but sceptred sovereigns who still rule
Our spirits from their urns,"

but individuals in humble life, presenting models which it is most desirable we should copy. The Appendix mentions, *Eminent Friends of Men*, *Noted Indians*, *the Governors-General of India*, *Anglo-Indian Worthies*, *Noble Lives*, and biographical sketches in the Anna Library, to which attention is invited. Let good biographies form a considerable proportion of your reading.

The works of Smiles, as *Self-Help*, *Duty*, and *Character*, are fitted to exert a very beneficial influence. The reader should study them.

Space does not admit other branches of literature to be noticed ; as poetry, the various natural sciences, 'philosophy, political economy, etc. All deserve more or less attention.

As a rule, the vernacular literature of India, except modern works, contains only false geography, false history, false science ; but every educated man should have some acquaintance with the standard works in his own language.

II. Observation.

Blackie says in *Self-Culture* :

" I earnestly advise all young men, to commence their studies, as much as possible, by direct OBSERVATION OF FACTS, and not by the mere inculcation of statements from books. A useful book was written with the title,—*How to Observe*. These three words might serve as a motto to guide us in the most important part of our early education,—a part, unfortunately, only too much neglected. All the natural sciences are particularly valuable, not only as supplying the mind with the most rich, various, and beautiful furniture, but as teaching people that most useful of all arts, how to use their eyes. It is astonishing how much we all go about with our eyes open, and yet seeing nothing. This is because the organ of vision, like other organs, requires training : and by lack of training and the slavish dependence on books, becomes dull and slow, and ultimately incapable of exercising its natural functions " pp. 2. 3.

Ruskin shows how an intelligent man may derive pleasure from watching the varying aspects of the heavens by day, while by night they present a scene of matchless grandeur.

A contemplative man, as Shakespeare says, may find :

" Tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

While even a villager may find enough around him to occupy his thoughts, persons who can have access to the *museums*, found in some of the large cities, should avail

themselves of the privilege. Much interesting knowledge may thus be gained.

Dr. Miller directs attention to a still more important study :

“ Yet even more, be students of men, and of the facts of life. It is no dream-land of fancy and in no retirement of studious seclusion, that man's mind and character are fitted to arrive at their normal expansion. The men that you meet with in all their variety of intellectual and moral nature, the political and social forces at work around you, the tendencies and aims of current speculation will furnish to the well-trained mind, food for constant thought—for such thought as may elevate and brace the whole inner life by keeping it in perpetual contact with what is real and enduring beneath the shows of the fleeting hour.”

READING ROOMS, LIBRARIES, AND LECTURES.

All these are valuable means of self-culture, which ought to be used when available. Happily they can be found in all the large towns of India, and they will gradually reach those with a smaller population. One part of the duties of the reader ought to be to encourage their establishment where they do not exist.

In 1844, George Williams, a young man from the country in London, feeling the temptations to which young men, like himself, were exposed in the metropolis, with a few friends established the YOUNG MEN'S CHRISTIAN ASSOCIATION, which has since marvellously developed into upwards of 7,000 Associations, throughout the world, with a total membership exceeding half a million.

The first Young Men's Christian Association in Asia was established at Trevandrum in 1873, and has maintained a continuous existence, ever since. By degrees others were formed until in 1901, there were 151 Associations, with 6558 members.

In most Indian Young Men's Christian Associations, members are of two classes—*Associate* and *Active*. Non-

Christians of good character, may become Associate members, entitling them to the use of the Reading-Room, and Library, and to attend the Lectures delivered monthly. There are also "Literary and Social Hours," for friendly intercourse.

One advantage of belonging to such an association is that the reader would meet with young men, like himself, desirous of improvement, and valuable friendships might thus be formed.

The reader is strongly urged to make enquiries about the Young Men's Christian Association in the town where his lot has been cast. In many cases at least a Reading-Room exists : if not, one should, if possible, be established.

AMUSEMENTS.

Care necessary.—There is a Latin proverb, "The bow must not be always bent." Some recreation is necessary, both for bodily and mental vigour. To secure these objects, it ought to be of the right kind : very frequently it has the reverse effect. When young men are engaged in their ordinary duties, they are comparatively safe. More persons are ruined by their amusements than by any other cause.

Young men from out-stations who come to large cities, require to be specially guarded with respect to amusements. At home a kindly greeting and pleasant conversation awaited them on their return in the evening ; but in their new position they feel solitary and dejected. Such are apt to seek recreation in dangerous sources. Away from restraint, they have likewise opportunities for indulging more freely in forbidden pleasures than those who have parents to watch over them, and caution them against danger. Many a sad tale might be told of young men from the country who have thus sunk into an early grave from vicious habits.

Various means should be employed to guard against temptations. Diligence in self-improvement is of great

advantage; avoiding evil companions is highly important. It is very desirable also to keep up a love of home by regular correspondence.

Special care should be taken about the evenings. The young man is then most at leisure, and "the black and dark night" is the chosen time for deeds which cannot bear the sun.

But Divine aid is the surest protection against sin. "He that trusteth in his own heart is a fool." Let the reader's daily prayer be, "Lead us not into temptation, but deliver us from evil."

The aim should be to hit the golden mean—to use recreation just to such an extent that mind and body may be refreshed for work.

The different classes of amusements may be noticed.

• EXERCISE.

Of all kinds of recreation, this is the most valuable, and nothing can compensate for its neglect. Its peculiar advantage is, that it benefits the body as well as the mind. A brisk walk, or a still better, a game at cricket, quickens the circulation; the lungs receive a larger supply of fresh air; the blood is purified more rapidly, and the whole frame is rendered more vigorous.

If the reader has a long walk to office, this will make other walking exercise less necessary; but, if possible, he should have a game at ball or cricket as it enlivens the spirits as well as strengthens the limbs.

Young men engaged in occupations which give them active work in the open air may thus have sufficient exercise. This, however, does not apply to employment in a close room.

The Earl of Derby, when addressing young men at a college in England, said:

"It is important to notice how much depends on what students and young men are apt to despise as below their notice, I mean a perfectly sound physical condition. I would warn you that those who think they have no time for bodily exercise will sooner or later have to find time for illness."

CONVERSATION.

The tongue is a wonderful organ, and may be used for a variety of purposes. It is the most efficient means of imparting instruction; it is invaluable in transacting business. At present, however, it is noticed chiefly as an instrument of recreation. Every person carries it about with him, and it may at once be called into exercise. All are familiar with its use. Indeed, caution against its too frequent employment is what is more needed.

A physician looks at the tongue to judge of a man's health; we can often tell a person's native country by his accent. Somewhat in like manner, we can form an estimate of a man's character from his conversation. "Out of the abundance of the heart, the mouth speaketh." So difficult is it to guard against sins of speech, that the Apostle James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

A few hints may be given with reference to conversation.

1. **Do not speak too much.**—There is a Dutch proverb "Speech is silver; silence is gold." "Be swift to hear be slow to speak." Solomon says, "In all labour there is profit; but the talk of the lips tendeth only to penury." While it is right to refresh the mind by conversation within proper limits, any excess in this direction is to be condemned.

In company take care not to talk too long. Others have a right to speak as well as you. A man who talks much, often repeats himself; he tells the same stories over and over again, till he makes himself disagreeable.

Take care especially not to interrupt a person when speaking. This is considered the height of ill-manners.

2. **Avoid foolish Jesting.**—Good-humoured laughter now and then, is not at all objectionable. There are some persons, however, who are inclined to turn everything into ridicule. Such a habit is fatal to all seriousness of thought and noble aspirations. Chesterfield says, "Mimicry which

is the common and favourite amusement of little, low minds, is in the utmost contempt with great ones. It is the lowest and most illiberal of all buffoonery. We should neither practise it, nor applaud it in others." Ridicule is especially to be condemned when it is employed to hurt the feelings of any person.

3. **Guard against Evil-speaking.**—Many people are like flies, which always alight upon a sore. It should not form one of our amusements to talk of the faults of our neighbours. Nothing was more distasteful to Augustine, an early Christian distinguished for his learning, than evil-speaking. He had two lines written on his table, warning those who sat there that no slander of an absent friend would be allowed. Once when this rule was violated, he sat a while uneasily; but at last, seizing the offender by the arm, he pointed out the lines saying, "Either these words must be scratched out, or I must leave the table."

In a court of justice a person accused is allowed to defend himself. A proper judgment cannot be formed when only one side is heard. In the case of evil-speaking, the person defamed has no opportunity of vindicating his character." Facts are exaggerated; extenuating circumstances are concealed, so that often a very erroneous impression on the whole is produced: not unfrequently the backbiter is guilty of positive falsehood.

But it is not necessary to slander that what is said should be untrue. Evil-speaking is not the same as lying. It is speaking evil of an absent person. It may be quite true, but this is no excuse.

There are cases, indeed, in which it is our duty to mention the faults of others. If a friend began to associate with a profligate companion, ignorant of his true character, it would be right for us to warn him of his danger. When you are tempted to speak evil of any one, ask yourself the questions, Is it true? Is it kind? Is it wise? What is the object?

The Bible says, "Thou shalt not go up and down as a talebearer among thy people." Avoid listening to evil-

speaking. There would be no slanderers, if people showed their instant disapproval. "An angry countenance driveth away a backbiting tongue."

Seek rather to dwell upon the merits of others. A good man was present when a girl began speaking of the bad temper of a lady. The gentleman, after looking with displeasure at the girl, said, "Do you not know any *good thing* to tell us of her?" The girl replied, "Oh yes; I know some good things, but"—The gentleman then said, "Would it not have been better to have related those good things than to have told us that which would lower her in our esteem?" The girl profited by the rebuke, and afterwards became one of the most useful and respected women in England.

4. **Strive to give a useful turn to Conversation.**—To afford amusement, conversation should be interesting, and an occasional laugh is by no means forbidden. Care should, however, be taken that all the time is not wasted on trifles. It must be confessed that there is a great deal of truth in Cowper's remarks on conversation. Speaking of language, he says that it

"Too often proves an implement of play,
A toy to sport with and pass time away.
Collect at evening what the day brought forth,
Compress the sum into its solid worth,
And if it weigh the importance of a fly,
The scales are false, or algebra a lie."

It is partly our own fault when time is thus misspent. Seek to introduce some interesting and useful topic. Its character must depend upon the company. A wise man derives much knowledge from the right employment of conversation. He tries to extract from every one he meets the information he possesses. If in company with a farmer, he talks about agriculture; if with a merchant, he inquires about commerce. The wise man gains knowledge, while those with whom he converses are pleased, because they talk on subjects in which they are interested.

There are other points connected with conversation, as truthfulness and purity, which have been already noticed.

The tongue requires the most careful government. Let it be remembered that a word spoken cannot be recalled. It stands for ever as a witness against us. How much need therefore have we to offer the prayer of David, "Set a watch, O Lord, before my mouth : keep the door of my lips."

READING.

The study of certain books is the principal *work* of a young man at college ; but reading may also be made a great source of *recreation*. Many years ago, Cicero remarked :

" If merely pleasure were sought from books, reading, in my judgment, would be most commendable. Other things suit neither all places nor all times, but these studies nourish youth, comfort old age, adorn prosperity, afford a refuge and solace in adversity, delight us when at home, are no burden to us when abroad, pass the night with us, go with us abroad, follow us into the country."

The late Sir John Herschell expressed similar sentiments :—

" If I were to pray for a taste which should stand by me under every variety of circumstances, and be a source of happiness and cheerfulness to me, through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. I speak of it, of course, only as a worldly advantage, and not in the slightest degree derogating from the higher office and sure and stronger panoply of religious principles, but as a taste, an instrument, and a mode of pleasurable gratification."

Books are like companions. If we associate with persons of good character, the effect upon ourselves is beneficial. On the other hand, intimacy with the profligate has a most injurious influence. Books are more insidious than persons. A parent may warn his son

against a wicked companion, but a bad book may escape his notice.

There are two classes of bad books, especially to be avoided:—

Immoral Books.—These have already been noticed, but the mischief is so great, that the following additional remarks, from an American author, may be useful:—

“The most dangerous writers in the English language are those whose artful insinuations, and mischievous polish, reflect upon the mind the image of impurity without presenting the impurity itself. A plain vulgarity in a writer is its own antidote. It is like a foe who attacks us openly, and gives us opportunity of defence. But impurity, secreted under beauty, is like a treacherous friend, who strolls with us into a garden of sweets, and destroys us by the odour of poisonous flowers proffered to our senses.”

Infidel Books.—By these are meant books which treat of religion in a sneering manner. It is our duty to examine carefully the claims of the religion we profess, and of any other which seems worthy of investigation. The Bible says, “Prove all things; hold fast that which is good.” But in religious inquiries one of the first requisites to success is a reverent spirit. The man who writes in a light, flippant tone about religion, is not likely to arrive at the truth himself, and must prove a very unsafe guide to others.

Young men have been cautioned against reading, even for amusement, two classes of books. Some hints may be given about other kinds of literature.

Fiction.—Within certain limits, novels, may be read with advantage. If of the right stamp, they cultivate the imagination, they tend to give command of language, they impart a knowledge of character; some of them give vivid descriptions of historical scenes; others inculcate important lessons in a pleasing style, while they refresh the mind. Among such books may be mentioned Robinson Crusoe, the Vicar of Wakefield, Scott's Novels, Uncle Tom's Cabin, John Halifax, &c But the great

majority of works of fiction are mere rubbish. They are bad examples of style, they vulgarise taste, they waste time, they give false views of life, and so enfeeble the intellect as to occasion a dislike to solid reading. "The mind at last," says Rogers, "becomes so vitiated that it craves and is satisfied with anything in the shape of a *story*,—a series of fictitious adventures, no matter how put together; no matter whether the events be properly conceived, the characters justly drawn, the descriptions true to nature, the dialogue spirited or the contrary."

Avoid all low sensational novels. Their effects are injurious in every respect. Even the best works of the kind should be read sparingly. Like sweetmeats, they should be taken only now and then.

Newspapers and Magazines. — Well-conducted newspapers are a great source both of amusement and instruction. The articles being generally short, they may be read at spare minutes; they recruit the mind fatigued by study, and they may be taken up with advantage after meals. The same remarks apply to magazines, but they generally require longer time.

Newspapers may be a great power for good or evil. They may stir up race hatred, or they may aim at promoting harmonious working between Indians and Europeans for the welfare of the country. Let only the latter be patronised.

While periodicals are very useful in their place, they must not be made a substitute for the reading of standard works.

SMOKING.

Tulloch has the following remarks on this subject :

"Even should it be admitted that this habit can be practised in moderation with impunity, and is a legitimate source of pleasure by the full grown man, it must be held to be altogether inappropriate to the young. The youthful frame can stand in no need of any stimulating or sedative influence it may impart. The overworked brain or the overtaken physical system, may receive no injury, or may even receive some

benefit—we do not profess to give any opinion on the subject—from an indulgence which is absolutely pernicious to the fresh, healthy, and still developing constitution. And that smoking is an indulgence of this class cannot be doubted. Granting it to be a permissible enjoyment, it is not so to the young. So far as they are concerned, it involves in its very nature the idea of excess. Their physical constitution should contain within itself the abundant elements of enjoyment. If healthy and unabused, it no doubt does so; and the application of a narcotic like tobacco is nothing else than a violent interference with its free and natural action.”*

A physician says that a boy who smokes is rarely known to make a man of much force of character, and generally lacks physical, as well as mental, energy. He warns young men who wish to rise in the world to shun tobacco as a poison. The use of tobacco leads to the disagreeable habit of spitting; it taints the breath; while it is a great waste of money and time. The love of smoking often becomes a perfect slavery. Better let it never be acquired, and the craving for tobacco will never be felt.

The objections urged against the use of tobacco apply to betel leaf and the areca-nut. The great flow of saliva is injurious to digestion; the lime affects the teeth; the mouth becomes an unpleasant sight; and it interferes with cleanliness. But it is hoped that educated men are discontinuing the use of such masticatories.

GAMBLING.

By gambling is usually meant playing for money. This is wrong in principle. The gambler strives to get his neighbour's property without giving him anything in return. The hope is usually disappointed. A few sharpers gain; but most gamblers lose. The confirmed gambler becomes incapable of enjoying innocent amusements; he is unfeeling and selfish; the entreaties of parents, of brothers and sisters, of wife and children, have no influence on him; his heart becomes hardened; his mind blinded, and he rushes on madly to destruction.

* *Beginning Life*, pp. 256, 257.

Lotteries are prohibited by law in several European countries, in consequence of their injurious effects. There is no increase by them as there is by agriculture and other arts. Of every ten persons who take lottery tickets, nine get no return for their money. The spirit fostered by lotteries is very prejudicial to success in life. The gambler hopes to succeed by some lucky hit, instead of by steady industry, and is tempted to neglect his regular duties.

The reader should never purchase lottery tickets, of which flaming notices are sent out from Europe.

Card-playing, when no money is staked, may not be immoral in itself; but it is apt to beget a passion for excitement, and to end in gambling. Other recreations, better in themselves and safer in their effects, should rather be sought.

Young men will do well to avoid going to horse races. They have fostered gambling in England, and been the ruin of many. Educated Hindus should discourage such sports.

EVENING PARTIES.

By these are meant gatherings devoted specially to amusement. Judiciously regulated and occurring only at distant intervals, they will prove not only innocent but beneficial. Still, great caution is necessary, for such meetings are peculiarly apt to degenerate into excess.

The following rules should be observed:—

1. *No one known to be profligate should be invited.*—Persons of such character should be shunned at all times, but they are specially dangerous at such seasons. The fall of many a young man has commenced from intercourse of this kind. In the excitement, he has been led to indulge in acts which in his calmer moments he would have strongly condemned. But when once a wrong course has been entered upon, it is difficult to retrace the steps.

2. *The meetings should not be kept up too late.*—The cup of pleasure should not be drained to the dregs. By keeping within reasonable limits, the enjoyment is far

greater than when it is unduly protracted. Such gatherings should not interfere with proper rest at night. If those who take part in them arise fatigued next day, their main use is defeated. The bad practice of Europeans with regard to balls, turning night into day, is strongly to be condemned. Meet early and break up before it is late.

3. *No intoxicating liquors should be introduced.*—This is a rule of the utmost importance. It is said that years ago a certain class of young men met in Calcutta, and, after discussing the advantages of atheism, ended by getting drunk. Firmly resolve not to attend an evening party where intoxicating drink is allowed.

4. *Such meetings should not be too frequent.*—There is a well-known Indian proverb,—“Taken in excess, even nectar is poison.” If evening parties are indulged in too often, they produce a craving for excitement, and ordinary recreations lose their zest.

THE THEATRE.

In most parts of India, cautions under this head are unnecessary; but a few remarks may be addressed to young men in the great cities.

Even in England, under comparatively good management, theatres are recommended to be avoided. In India, the state of things is frequently far worse. Not a few of the plays are grossly indecent. In Calcutta, prostitutes appear on the stage; in other cases, young men are dressed as women. A Parsi newspaper, published in Bombay, laments the theatre mania prevailing among young Parsis, diverting their attention from their studies, giving them a taste for pleasure, and ruining their prospects in life.

It is by far the safest and wisest course to eschew altogether the theatre. Well-wishers to their country should do all in their power to discourage such amusements.

TRUE HAPPINESS.

Know then this truth (enough for man to know),
 "Virtue alone is happiness below ;"
 The only point where human bliss stands still,
 And tastes the good without the fall to ill ;
 Where only merit constant pay receives ;
 Is bless'd in what it takes and what it gives ;
 The joy unequall'd if its end it gain,
 And, if it lose, attended with no pain ;
 Without satiety, though e'er so bless'd,
 And but more relish'd as the more distress'd :
 The broadest mirth unfeeling Folly wears.
 Less pleasing far than Virtue's very tears :
 Good from each object, from each place acquir'd,
 For ever exercis'd, yet never tir'd :
 Never elated while one man's oppress'd ;
 Never dejected while another's bless'd :
 And where no wants, no wishes can remain,
 Since but to wish more virtue is to gain.

Pope.

ACQUAINTANCES AND FRIENDS.

Introduction.—Some connections are made for us by God. We are born into the world members of families without any choice on our part. There are also connections which we largely make for ourselves. The companions in whose society we take delight, the friends we receive into intimacy, are left open to us. Their choice forms an important part of the probation of life.

There is a great difference between an *acquaintance* and a *friend*. It is our duty to be courteous to all. There may be pleasant intercourse and an interchange of kindly offices between many persons who are not, in the highest sense of the word, friends. "A friend is one to whom we give our hearts, whose society and companionship we seek, in whom we repose our secrets, by whose opinions and advice we are influenced :—in short, he is a kind of second self, reciprocally giving and receiving sympathy and aid."

Mutual Influence of Friends.—"We are All," says Locke, "a kind of chameleons that take a tincture from the objects which surround us." The mutual influence of friends is so strong as to be proverbial. "Birds of a feather flock together;" "Tell me your company, and I will tell you what you are."

. The *Mahábhárata* says:

As cloth is tinged by any dye
In which it long time plunged may lie;
So those with whom he loves to live
To every man his colour give.

Solomon says, "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."

To walk with wise men is to choose them for our associates; and this implies a similarity of tastes. "Can two walk together except they be agreed?" If the good are our chosen friends, they will encourage us in whatever is right, and frown upon everything that is wrong. This will be a great support to virtue. On the other hand, if the wicked are our companions, they will ridicule us when we wish to obey conscience, and tempt us to follow their example. If we go among persons having small-pox, we are very liable to catch the disease. The risk is far greater of taking the infection of vice from wicked companions. This is so much forgotten, that the Bible cautions us, "Be not deceived; evil communications corrupt good manners."

Choice of Friends.—Since friends affect each other so powerfully either for good or evil, great care is necessary in their selection. A few hints may be given under this head.

1. *No immoral man should be made a friend.*—The greater his talents, the greater the danger. Vice is like poison in milk, causing the whole to be thrown away. Neglect of this rule has been the ruin of untold millions.

2. *Frivolous triflers should be shunned.*—There are some men who are not vicious, who are sprightly and entertaining; but who lack industry and moral earnest-

ness. Idleness is very apt eventually to lead such persons into a downward course. Even if they should not go so far, their life can neither be happy nor useful. The influence of such men can be only injurious.

3. *Our chosen friends should be amiable in disposition and sound in judgment.*—Solomon says, “Make no friendship with an angry man.” He who is wanting in prudence, is altogether unfit to advise us in our difficulties. An old poet remarks :

“ See if he be
Friend to himself, who would be friend to thee.”

4. *High principle should be regarded as essential.*—“I lay it down as a fundamental maxim,” says Cicero, “that true *friendship* can subsist only between those who are animated by the strictest principles of honour and virtue.” David’s rule was, “I am a companion of all them that fear Thee, and of them that keep Thy precepts.” Friendship founded on such principles will prove an unmingled blessing, and can never be broken.

5. *Friends should be few and well selected.*—The human heart is not large enough to find room for many. He who boasts of a long list of friends is generally little esteemed. We may have many acquaintances, but we can have only a few friends.

“ True happiness
Consists not in a multitude of friends,
But in their worth and choice.”

Our friends should be chosen, as far as possible, from persons of the same rank as ourselves. They can best sympathise with us, and aid us by their counsel.

A true friend is thus described in the Mahābhārata :

He is a genuine friend who, free
From every taint of jealousy,
Regards with constant joy and pride
Thy fortune’s ever-rising tide ;
Whose heart again within him sinks,
Whene’er of ills of thine he thinks.

The man whose sympathising heart
 In all thy joys and woes takes part,
 Who, as his own misfortunes, treats
 Thy woes, reverses, wrongs, defeats ;
 In him with perfect faith confide,
 As in a father, brother, guide.

Duties of Friendship.—"A man that hath friends must show himself friendly." He who can say, "I care for nobody," will find it also true, "nobody cares for me." If we have no friends, it is not our misfortune, but our fault. It shows that by our selfishness, or other bad qualities, we have not deserved them.

1. *Friends should be treated with courtesy.*—Cowper says :

"The man that hails you Tom or Jack,
 And proves by thumps upon your back
 How he esteems your merit,
 Is such a friend, that one had need
 Be very much his friend indeed
 To pardon or to bear it."

2. *Friends should sympathise with one another.*—They should be confiding, telling each other their joys and sorrows. Happiness will thus be increased; and grief will be lightened. While, however, friends should be open in their intercourse, wisdom is necessary. Friendship does not affect other duties. Evil-speaking is forbidden. It is wrong to report to a friend any tale of slander which we hear, unless there is some good object to be gained. We should not mention to him ill-natured remarks even about himself. We should defend, if possible, an absent friend, but avoid giving him needless pain.

3. *Friends should be ready to assist each other.*—Kind offices ought never to be omitted, but they are especially called for in seasons of affliction. "A friend loveth at all times, and a brother is born for adversity." "A friend in need is a friend indeed." We should be the first at the bedside of a sick friend, and it should be our pleasure to endeavour to alleviate his sorrows. The same remark applies to any other trial.

Shakespeare dissuades friends from borrowing from each other :

“ Neither a borrower nor a lender be ;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.”

4. *The help rendered to friends must be regulated by justice.*—“ I lay it down,” says Cicero, “ as a rule without exception, that no degree of friendship can either justify or excuse the commission of a criminal action.” A more common case is for a friend to expect us to exert our influence to obtain for him some appointment for which he is unfit. This is not our duty. Nor are we bound to sacrifice the interests of our own family by becoming security for an imprudent friend. Still, within proper limits, we should be prompt and willing to aid our friends in every way in our power.

5. *Friends should kindly warn each other against whatever is wrong.*—“ There is one duty of friendship,” says Cicero, “ which we must at all hazards of offence discharge, as it is never to be superseded consistently with the truth and fidelity we owe to our friend. I mean the duty of admonishing and reproving him—an office which, whenever it is affectionately exercised, should be kindly received.” Great care, however, is necessary in performing this duty. Our words should be dipped in the oil of love.

6. *Friends should encourage each other in well-doing.*—This is the most important office of friendship, and it should be shown more frequently in this way than in reproof. When a person is struggling to resist some temptation or seeking to discharge some difficult duty, it is cheering to have the sympathy of a friend. Strength is often thus imparted which enables victory to be secured.

College friendships of the right kind should be cherished through life. The late Bishop Cotton says :

“ There are few relations more truly noble and holy, than the union by which two school boys begin the battle of life together in a place like this, bound to one another by a strong and manly, and thoughtful affection, and then carry it on here-

after, perhaps at college, perhaps in some common profession, or, if separated, by letters, by joyful meetings and hopeful partings, by the communication of different experiences and plans and anxieties and interests, by praying to God for each other's welfare both of soul and body, and seeking in all things each other's improvement."

One of the most important means by which we can benefit our friends is prayer. However separated we may be on earth, it is comforting to think that we are always equally near to a throne of grace. Especially in times of trial, should friends intercede for each other.

Mutual Forbearance.—We are far from being perfect ourselves, and we cannot expect perfection in our friends. We require to "bear one another's burdens,"—to make allowances for each other. Having once contracted a friendship, retain it, unless there are strong reasons for breaking it off. The chief of these is when our friend, in spite of our warnings and entreaties, adopts a course of conduct which renders him unworthy of our respect and esteem. In such a case, we should withdraw from him, but more in sorrow than in anger.

The Best Friend.—Earthly friends may change; one by one they will be removed by death. Seek to have God for your friend, and when others stand weeping around your dying bed, He will be with you, when you enter upon an unknown eternity.

PARTING OF FRIENDS.

Friend after friend departs:
 Who hath not lost a friend?
 There is no union here of hearts
 That finds not here an end:
 Were this frail world our only rest,
 Living or dying, none were blest.
 Beyond the flight of time,
 Beyond this vale of death,
 There surely is some blessed clime
 Where life is not a breath,
 Nor life's affection, transient fire,
 Whose sparks fly upward to expire.

There is a world above,
 Where parting is unknown;
 A whole eternity of love,
 Form'd for the good alone:
 And faith beholds the dying here
 Translated to that happier sphere.

Thus star by star declines,
 'Till all are pass'd away,
 As morning high and higher shines,
 To pure and perfect day;
 Nor sink those stars in empty night—
 They hide themselves in heaven's own light.

J. Montgomery.

DUTY TO COUNTRY.

PATRIOTISM: TRUE AND FALSE.

“Patriotism” comes from the Latin *patria*, country. The meaning is a *love of country*. The feeling is so noble and praiseworthy, that many claim the honour due to it whose pretensions are groundless. Just as we ought to distinguish between bad and good money, so should we distinguish between false and true patriotism.

The ancient Greeks and Romans were intensely patriotic. A soldier, stricken down in the battle field, comforted himself in his last moments with the thought, “It is sweet and honourable to die for one's country.”

But the patriotism of the Greeks and Romans was defective. All other nations were regarded with indifference, if not with hostility. The Latin word *hostis*, enemy, originally means simply a stranger; every stranger being looked upon as an enemy. The intensity with which a man loved his country was a measure of the hatred which he bore to those who were without it.

Although more enlightened views are spreading, much of the ancient patriotism still prevails, with very injurious

effects. Smiles says: "A great deal of what passes by the name of patriotism in these days consists of the merest bigotry and narrow-mindedness, exhibiting itself in national prejudice, national conceit, and national hatred. It does not show itself in deeds, but in boastings, and in perpetual grinding at the hurdy-gurdy of long-dead grievances and long remedied wrongs. To be infested by *such* patriotism is, perhaps, the greatest curse that can befall a country."*

Nowhere, perhaps, is false patriotism doing more mischief than in India.

Some of the differences between false and true patriotism will be pointed out :

1. *False Patriotism flatters ; True Patriotism tells the truth.* Nations, as well as individuals, are generally conceited in proportion to their ignorance. Gladstone, a great English Statesman, says : " The worst thing you can do to a nation is to flatter it." If people are already perfect, why should they seek to improve ? True patriotism wishes to know the truth. As already quoted, Sir Madhava Row, the most distinguished Indian statesman of modern times, says :

" What is not TRUE is not PATRIOTIC."

2. *False Patriotism consults merely its own advantage ; True Patriotism seeks justice to all.*—In ancient times a course was proposed to the Athenians which would be very advantageous to themselves, but very unjust to others. To the glory of the Athenians, it was rejected. The maxim of Sir Madhava Row may also be applied thus :

" What is not JUST, is not PATRIOTIC."

3. *False Patriotism defends every national custom and belief ; True Patriotism distinguishes between good and bad customs, right and wrong beliefs.*—An Indian newspaper says : " Patriotism is now taken to mean a blind praise of all that is ours, and a strong denunciation of all that is foreign. It matters not whether a custom is good or

* *Character*, pp. 27, 28.

bad ; it is ours, and we must praise it. A people ruled by such ideas can never improve, and they are sure to work their own ruin by their own hands."

True patriotism holds fast what is good, and seeks to change bad customs. Improvements from other nations are sought to be introduced.

4. *False Patriotism stirs up Race Hatred ; True Patriotism recognises the Brotherhood of Man.*—When Lord Dufferin was leaving Calcutta, he gave the following advice :

"What can I say to you, Europeans and Natives alike, but this ? Whatever you do, live in unity and concord and good fellowship with each other. Fate has united both races in a community of interests, and neither can do without the other. Therefore, again I say, co-operate with each other in a generous and genial spirit."

True patriotism recognises the Brotherhood of Man, that we are all children alike of our great Father in heaven, and that the welfare of all should be sought.

5. *False Patriotism puts off reforms ; True Patriotism urges present action.*—There are some beliefs and usages so palpably wrong that no educated man can defend them. Still, lest they should lose their popularity with their ignorant and bigoted countrymen, they say "The time is not yet." Such men are the greatest enemies to progress.

We must not, because we love our own country, hate or despise other countries and their inhabitants. Every country has an interest in the prosperity of all other countries. When a country is prosperous, it becomes able to buy from others what those others have to sell. We are to love ourselves so far as to seek, by all fair means, to advance our own interests ; but we are also to love our fellow-creatures, and do them all the good in our power. Such conduct is best for both parties.

The greatest benefit a patriot can do to his country is to set, in every respect, a good example.

It is a blessing that every man thinks his own country the best :—

Man, through all ages of revolving time,
 Unchanging man, in every varying clime,
 Deems his own land of every land the pride,
 Beloved by Heaven o'er all the world beside ;
 His Home the spot of earth supremely blest,—
 A dearer, sweeter spot than all the rest.

Montgomery.

Measures to promote the prosperity of India will now be considered.

POLITICAL PROGRESS.

The advance already made in this direction is remarkable.

India, for three thousand years, had its village republics, but its former Governments were pure despotisms.

Bholanath Chunder says of the Oriental mind: "It has never known nor attempted to know any other form of Government except despotism."

"Neither the Code of Manu nor the Code of Mahomet grants directly to the people any power as of right to have a voice in the affairs of a king. He is understood to be responsible for his actions, not to his people, but to the Creator." The king was supposed to be above all law. "The mighty can do no wrong," is a well-known saying.

The English have Representative Government themselves, and they wish every part of the British Empire to have it where the people are sufficiently enlightened.

Education is the necessary preparatory step. For this purpose schools and colleges, suited to all classes, have been established in India.

Municipalities have been fostered, partly as a training for self-government on a larger scale.

* *Travels of a Hindu*, Vol. II, p. 403.

The East India Company was at first a purely commercial body. With the extension of territory, the Governor-General in Council was empowered to issue "Regulations," subject to home approval.

The first addition to the Governor-General's Council was the appointment of a Law Member in 1834, while Lord William Bentinck was Governor-General. The office was first held by Macaulay. This led to the preparation of Codes of Law, and other beneficial measures.

In 1861 the Executive Councils of the Viceroy and of the Governments of Madras and Bombay and of the Lieutenant-Governor of Bengal were enlarged, for legislative purposes, by additional members, chosen by Government, one-half of whom were to be non-official. In 1892, further changes were made. Certain members were allowed to be elected by municipalities, the chambers of commerce, landholders, and the universities. The right of interpellation was also conceded.

A Legislative Council was granted in 1892 to the North-West Provinces, followed in 1897 by Councils for the Punjab and Burma.

In course of time the number of elected members will gradually be increased.

India will become more and more self-governing. In order to this, her educated sons must seek the needed qualifications mentioned below :

1. **A careful Study of Public Questions.**—Without this there cannot be intelligent criticism of the proceedings of Government. How to rule a great country like India, containing so many nations differing much in character and creed, is a task of very great difficulty, requiring deep knowledge of the history of nations and the problems of political economy. Unfortunately, the latter, when taught in India, consists chiefly in the study of abstract questions which have no practical bearing. There should be professorships of *Indian Economics*, and it should be made a compulsory subject for a degree.

2. **An active interest should be taken in the National Congress.**—This body has already done much good, and

it might do much more. It is satisfactory that it is moving in the right direction, taking more and more interest in questions which concern the welfare of the people. The Industrial Exhibitions, now held in connection with meetings of Congress, are an important step in advance.

What is wanted to move Government is a full statement of any grievance, free from exaggerations, and dealing with any objections. At the same time, as a rule, immediate action is not to be expected. Great bodies move slowly. Even in England years of agitation have been required to secure any important reform. The money question has also to be considered. The excellence of the reform may be acknowledged, but funds may not be at present available.

3. **Useful Suggestions may be made by Letters to well-conducted Newspapers.**— Apart from Legislative Councils, there is the growing power of public opinion, which will more and more influence Government. The letters should be written in a kindly respectful spirit. If a man offers advice to another mixed with abuse, he will, as a rule, only occasion ill feeling towards himself.

The progress of civilization has its dangers, like the gigantic American "trusts". New problems will arise requiring careful study. Whether she will or not, India will be affected by them. Hence there should be intelligent consideration how best to deal with them.

THE ENGLISH IN INDIA.

The ancestors of most of the nations of Europe and the Aryan Hindus once lived together, speaking the same language. Max Müller says:—

"The terms for God, for house, for father, mother, son and daughter, for dog and cow, for heart and tears, for axe and tree, identical in all the Indo-European idioms, are like the watchwords of soldiers. We challenge the seeming stranger; and whether he answer with the lips

of a Greek, a German, or an Indian, we recognise him as one of ourselves."

After separation for thousands of years, the descendants of the western and eastern emigrants have met on the plains of India. There is no doubt that the circumstances call for great wisdom and forbearance.

India, the seat of caste, is a most favourable soil for the growth of racial feeling, and it threatens to become a formidable evil. All true patriots should seek to check it to the utmost of their power.

What the English have done for India.—The following short statement is from *The Times* :

"We found India a mass of all Oriental abuses, open to invasion from without, scourged by incessant civil wars within, divided into a multitude of weak States with shifting boundaries and evanescent dynasties. Creed fought with creed and race with race. Corruption, oppression, and cruelty were rampant upon all sides, and they had borne their evil harvest. Pestilence and famine devastated the land at brief intervals with a thoroughness which it is not easy in these days to conceive. Life and property were everywhere insecure; and, while misgovernment weighed heavily upon all classes, it bore, as it always does bear, with the most crushing weight upon the poor and the ignorant. We have given India for the first time in her annals security from foreign enemies, for the first time we have established and maintained peace and order within her frontiers. All sorts and conditions of men, from the great feudatories of the Imperial Crown to the peasant and the outcast, hold and enjoy their rights under the inviolable provisions of a just and intelligent system of law. The hatreds and prejudices of hostile peoples and of conflicting religions are curbed by a strong and impartial administration. A humane, enlightened, and absolutely pure system of government has succeeded to the supreme power once grossly misused."

Why the English should remain in India.—Three reasons may be mentioned:

1. *To maintain Peace.*—The English can act impartially towards Hindus, Muhammadans, Sikhs, and all the nationalities of India. Peace is thus preserved. If the English left, there would be an immediate struggle on the part of Muhammadans to regain their supremacy, and Indian fields would again be drenched with blood. But probably the Russians would step in, and the people would find the Italian proverb realized, "Out of the smoke into the fire."

2. *To develop the Resources of India.*—Of this there is greater need than ever before. Formerly the population of India was kept down by war, famine, and pestilence. These checks have been, more or less, removed, and every year there are many more mouths to feed.

Countries peopled by Englishmen and their descendants are the richest in the world; as England herself, the United States, and Australia. Wherever they go, by their intelligence and industry they develop the resources of a country. Already they have done much for India, and they will yet do more.

Although Europeans, from their superior knowledge and energy, commence new industries, in course of time they are taken up by the people themselves. This is remarkably the case with cotton mills, started by Europeans. Only lately Mr. Tata, a Bombay mill-owner, was able to offer thirty lakhs to establish a Research Institute.

It is through Europeans that ryots receive 28 crores a year for jute and oil seeds.

India has yet stores of latent wealth, which European knowledge and skill would do much to bring to light.

3. *To elevate the People of India.*—Some progress has already been made. Millions can now read who would formerly have lived and died in ignorance; ideas of national life and progress are spreading, the public services have been largely purified, the moral tone has been raised; the Fatherhood of God and the Brotherhood of Man are beginning to be acknowledged. But very much yet remains to be done.

On the above accounts, as well as others, it is desirable that British rule in India should continue.

Two prevailing misconceptions may be noticed.

Cost of Civil Service.—The salaries of Civilians seem high to the people of India, where farm labourers receive only two or three annas a day. In England, where similar labourers get ten times as much, they appear much more moderate. India needs the best men, and for them sufficient salaries must be given.

There are very erroneous notions about the cost of the Civil Service. There are men so ignorant as to assert that it is the chief cause of Indian poverty. The charge does not exceed two pies per head a month. If every Englishman in the Civil Service left the country and was replaced by an Indian on half the salary, the difference would be only one pie a month, per head.

Supposed Increasing Poverty of India.—Instead of that, the country was never richer than at present. Since 1835, gold and silver have poured into it to the value of 630 crores. It is admitted, however, that there is an increasing number of poor landless labourers. Formerly they died during severe famines, reducing their number. The British Government keeps them alive by relief works, so that there are many more than before. Government is now considering what work can be provided for them.

Complaints about Europeans.—The chief fault found with Europeans is that they are proud. Some of them are also rude. None regret this more than many of their countrymen. Of late years, no duty has been more strongly pressed upon Englishmen going out to India than that of treating the people with kindness.

The Indian Mirror remarks: "While we are apt to animadvert on the overbearing conduct of a certain class of Englishmen, we seem indifferent or perhaps blind to the same defect in ourselves." No Englishman treats the people of this country with the contempt and insolence which high caste Hindus habitually display towards their low-caste brethren.

There have been faults on both sides. Each must make the confession,

"For I have sinn'd; oh, grievously and often;
Exaggerated ill, and good denied."

The poet adds,

"Be wiser, kindlier, better than thou art."

Every one, in his own sphere, may do something to promote friendly feelings between Europeans and Hindus.

India will be most prosperous when Indians and Europeans work together harmoniously for her good. It needs them both.

REFORM OF CAUSES OF INDIAN POVERTY.,

Smiles says: "In all times men have been prone to believe that their happiness and well-being were to be secured by means of institutions rather than by their own conduct."

"How small, of all that human hearts endure,
That part which laws or kings can cause or cure!
Still to ourselves in every place consigned,
Our own felicity we make or find."

The British Government has done much to promote the material welfare of the people of India. They no longer suffer from foreign invasions, intestine wars, and bands of robbers. Some of the grandest irrigation works in the world have been constructed. The country has been opened up by roads and railways, and famines have been mitigated by relief works. Much more, however, depends upon the people themselves. Sir Madhava Row says that India suffers most from her own injurious customs:

"The longer one lives, observes, and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community!"

Although Government may do much, as Sir William Hunter says,

"The permanent remedies for the poverty of India rest with the people themselves."

Attention is invited to the following,

"Self-inflicted, or self-accepted or self-created and therefore avoidable evils."

1. EXTRAVAGANT MARRIAGE AND SHRADDHA EXPENSES.

The people of India are generally thrifty, but at marriage ceremonies, they spend money like water. In some cases the outlay is met by savings, but more generally by borrowing from money-lenders. Debts are thus contracted which press heavily for years.

This insane conduct is not confined to the ignorant. The *Indian Mirror* says: "It is well-known that common sense and prudence leave the Native, whether educated or uneducated, when he has any social ceremonies to perform. On such occasions he is sure to go beyond his means and involve himself."

A Governor of Madras justly said in a Convocation Address:

"He who could persuade his countrymen to give up their, to us, astounding expenditure on marriages, would do more for South India than any government could do in a decade."

The expenditure on shraddahs, although generally not so heavy, is, in some respects, more demoralizing. Numbers of idle vagabonds, some of whom are notoriously vicious, are thus supported. It would be far better for them and the country if they were obliged to work for their living. They would have fewer enticements to evil.

In Rajputana rules have been drawn up, limiting the expenditure on marriages, which have had an excellent effect. The same course should be followed in other parts of India.

In any case, the reader, if he has marriage ceremonies to perform, should set a good example to his countrymen, and he should encourage others to do the same.

2. THE TENDENCY TO RUN INTO DEBT.

Many persons lead an anxious troubled life from youth to their dying day, and leave a like heritage to their children.

This may arise from various causes, but one of the chief is the habit, almost universal, of *running into debt*.

Foresight, looking forward to the future and preparing for it, is one great distinction between a savage and a civilized man. The savage thinks only of the present. To-day he may be gorged with food; to-morrow he may be suffering from the pangs of hunger. There are people in this country similarly thriftless. When a marriage is to take place or when they expect a confinement in their family, they make no preparation beforehand, when it would be much easier to provide the necessary funds. When their expenses will be increased, they borrow, requiring, in addition, to pay interest. Not a few spend their month's pay at once, and there is not a rupee left to meet any exceptional expenses.

"The borrower is servant to the lender." People are so improvident and the rate of interest is so high, that whenever a man gets into the money-lender's books, it is very hard for him to escape. The money-lender does not wish it. He prefers that the unfortunate creditor should toil for his benefit. He takes over the ryot's crops, if he can, at his own valuation, and merely gives him enough to keep him from starving. There are even debts handed down from generation to generation.

The amount paid annually in interest is enormous. A man on a debt of Rs. 50 paid Rs. 3-2-0 a month for three years, and at the end of that period, having paid over Rs. 100 as interest, the debt of Rs. 50 remained undiminished.

One great remedy is to exercise foresight, to look ahead and have a fund on which one can draw without any

charge for interest. This is secured by keeping a Post Office account into which savings are, under ordinary circumstances, put regularly.

The reader, besides exercising foresight himself, should seek to promote it among all over whom he has any influence. The value of Savings Banks should be made widely known, and resort to them encouraged.

3. LOCKING UP MONEY IN JEWELS INSTEAD OF EMPLOYING IT PROFITABLY.

Money helps to make money. A farmer or shopkeeper who has capital sufficient to provide cattle or a good stock of goods, will get on much better than one who has nothing.

During the 65 years ending in 1900, the value of the gold and silver imported into India, after deducting exports, amounted to 630 crores of rupees. In England gold coins are in daily use; in India they are never seen. The gold, as soon as it is imported, is melted down into ornaments, and the same is the case with a large proportion of the silver.

At the census in 1891 there were 401,582 goldsmiths in India. Estimating their average earnings at the low rate of Rs. 6 each per month, this would give an annual outlay of 289 lakhs of rupees. All this expense is incurred to render useless the capital which the country so much requires.

The total capital outlay on 25,000 miles of Railway till the end of 1901, was about 340 crores of rupees. Where did this money come from? Nearly all from England: there gold is not converted into ornaments to such an extent as in this country. Much of it is lent on interest. All the railways and other public works could have been paid for with the money in the country, and crores of rupees now sent to England in interest would have been retained.

4. THE CRAVING FOR GOVERNMENT SERVICE. 123

The amount now held in jewels in India cannot be less than 300 crores : it is probably much greater. At 12 per cent. interest, it would yield 36 crores a year—more than the entire land-revenue of British India.

Nor is the loss of interest the only evil from converting gold and silver into jewels. Dakoitis are committed and numbers of women are murdered every year, chiefly on account of their jewels. The same remark applies to children. The parents, in such cases, through their folly and pride, have caused their death.

It is true that with ignorant people who cannot read or write, converting savings into jewels, is all that can be expected, and is certainly better than wasting them. But educated persons should open accounts with Post Office Banks, of which they are now great numbers scattered over the country.

Encouraging progress has already been made in this direction. The statistics below refer only to *Government Banks*. Private Banks have also Indian depositors :

	1884-5.	1900-1.*
Number of Native Depositors, including Local Institutions	1,90,687	7,39,213
	Rs.	Rs.
Interest earned	11,67,565	25,08,230
Balance at end of year	8,51,93,828	8,93,09,708

It will be seen that in 16 years the number of Indian depositors increased from 193,687 to 739,213 ; the interest earned from about 11½ lakhs to 25 lakhs, and the deposits from 3½ crores to nearly 9 crores.

4. THE CRAVING FOR GOVERNMENT SERVICE.

While the employment of some persons in public offices is useful to the whole community, their number ought not to exceed what is actually needed. So far as food,

clothing, and shelter are concerned, they are *consumers*, not *producers*.

It was at first a necessity for Government to establish Colleges to provide educated officers. As the students were comparatively few, most of them, on the completion of their course, obtained good appointments. Now, however, the supply far exceeds the demand.

Peons sometimes sell or mortgage their jewels to give an English education to their children in the hope of their obtaining some government office.

Even a smattering of English raises the recipient in his own imagination so much above his fellows, that it is beneath him to follow any manual occupation, and, like gamblers in a lottery, all the young men who enter college hope to be successful.

Such men, too proud to engage in manual labour, in increasing proportions, must pass through life paupers, miserable themselves, and a burden to their relatives.

The only remedy for this state of things is for educated men to turn their attention largely to the improvement of agriculture and the development of manufactures and commerce. They should be willing, like some of England's noblest sons, to engage in any occupation which offers an honest livelihood. Their superior intelligence gives them, in some respects, a great advantage. It is humiliating to them to live in idleness upon their friends.

5. MISDIRECTED CHARITY.

India has been called the "Land of Charity." It may be called, with equal truth, the "Land of Beggars." The census of 1891 gave the number of those subsisting on "alms," as 41 lakhs. In no other country in the world is begging so respectable. The Brahmans, by precept and example, have made it an honourable profession.

"Hindu indiscriminate charity," says Pandit Sivanath Sastri, "saps the very foundation of national greatness, gives a premium to indolence, and trains up men and

women to the meanness of beggary, and not to the dignity of labour."

The love of laziness is natural to human beings. They are unwilling to work if they can get others to labour for them. Taking advantage of the charitable disposition of the Hindus, there are lakhs of men who have chosen to subsist by begging from door to door. This is done as a hereditary profession, and not as a necessity forced upon them by misfortune. While these men think it no disgrace to beg, they consider it a dishonour and a great hardship to do honest work.

Besides the professional beggars, there are lakhs of able-bodied men who wander about, in the name of religion, from shrine to shrine. To feed them is supposed to be a special work of merit.

The Hindu family system, while it has some advantages, is apt to encourage idleness. If one industrious member of a family earns a good living, all his poor relations think they have a right to be supported by him.

Misdirected charity, besides making the country poorer, encourages vice. When people are busy with their work, they have no time to think of evil things. When they have nothing to do, they are tempted to wickedness.

What is the character of many of the beggars of India? It is notorious that not a few of them are obliged to wander about, for if they remained long in one place, their vicious conduct would become known.

There is a well-known proof of the wickedness of many Indian beggars. They abuse and curse those who refuse them alms. Ignorant, superstitious people, especially women, are thus tempted to give them. If they were good people, they would go away quietly, when aid was withheld.

But while misdirected charity is condemned, selfishness is still worse. The truly deserving should be relieved.

6. THE USE OF OPIUM, GANJA, AND SPIRITS.

It is deeply to be regretted that, of late years, drinking habits have been acquired by some educated Hindus, whose forefathers never touched intoxicating liquor. This is largely attributable to European example.

England, although one of the richest countries in the world, contains many families in the most wretched poverty. The chief explanation of this is the immense expenditure on strong drink. Intemperance in India is growing. The revenue from liquors and opium increased from 284 lakhs in 1880 to 576 lakhs, in 1900, thus doubling in 20 years.

Taking into account the prices paid for the liquor, the annual loss cannot be less than 9 crores a year. All this large sum might be saved. At present it is worse than wasted ; it had better been cast into the Bay of Bengal.

The Hindus, for many centuries, did not use intoxicating liquors : why should they be necessary now ? Has any change come over their constitution ? Let the reader abstain entirely from intoxicants, and try to induce all his countrymen to do the same.

SOCIAL AND MORAL REFORM.

In some respects the people of India occupy, under this head, a high position. Their temperance, patience, gentleness, courtesy, their kindness to their relations and to the poor, are greatly to be admired. But as no individual is perfect, so is no people. All have some faults to be guarded against, and some virtues to be acquired.

The aim should be to preserve carefully what is good in Hindu society, but to introduce any needed reforms in social life or moral conduct.

Attention will be directed to a few important points.

1. CASTE SHOULD GIVE PLACE TO THE BROTHERHOOD OF MAN.

The English word *caste* is probably derived from the Portuguese *casta*, race. *Varna*, colour, and *jati*, race, are Indian names. *Chaturvarnaya*, the country of the four colours, is an ancient distinguishing epithet of India. In the earlier ages of society, the system prevailed extensively throughout the world, but nowhere has it been observed with such strictness as in India. From birth to the funeral pile, it directs every movement. The Hindu, by day, by night, at home or abroad, in waking, sleeping, eating, drinking, is always under its pervading and overmastering influence.

It is often alleged that caste distinctions are similar to the civil and social distinctions of European nations; but there is an essential difference. Caste claims divine sanction. It is derived from *birth* alone. It cannot be gained as a reward for the highest merit or bestowed as an honorary title by the most powerful monarch: as well might an ass be changed into a horse.

Religion properly means *our duty to God*. In this sense, Hinduism, strictly speaking, is not a religion. A Hindu may be an atheist, pantheist, polytheist, monotheist, he may worship anything or nothing; but if he observes the rules of caste, no one can find fault with him.

In one of the latest Vedic hymns, the castes are said to have issued from the mouth, arms, thighs, and feet of Brahmá; but the present system did not exist in Vedic times.

Max Müller, who devoted a great part of his life to the study of the Vedas, says of Caste:

“There is no authority whatever in the hymns of the Veda for the complicated system of castes. There is no law to prohibit the different classes of the people from living together, from eating and drinking together; no law to prohibit the marriage of people belonging to different castes; no law to brand the offspring of such marriages with an indelible stigma.”

There is no law to sanction the blasphemous pretensions of a priesthood to divine honours, or the degradation of any human being to a state below the animal." *Chips*, Vol. II.

By degrees the Brahmans developed the system which is explained in the laws of Manu. The laws were never fully carried out, but they show the aims of the Brahmans. The following are some extracts.

Brahmans.

93. Since he sprang from the most excellent part, since he was the first-born, and since he holds the Vedas, the Brahman is, by right, the lord of all this creation.

100. Thus whatever exists in the universe is all the property of the Brahman: for the Brahman is entitled to all by his superiority and eminence of birth. Book I.

Sudras.

413. But a Sudra, whether bought or not bought, (the Brahman) may compel to practise servitude; for that (Sudra) was created by the Self-existent merely for the service of the Brahman.

417. A Brahman may take possession of the goods of a Sudra with perfect peace of mind, for, since nothing at all belongs to this (Sudra) as his own, he is one whose property may be taken away by his master. Book VIII.

Brahmans claim that the above unjust laws have Divine sanction. The late Rev. Dr. K. M. Banerjea justly says:

"Of all forgeries the most flagitious and profane is that which connects the name of the Almighty with an untruth. If the Brahman, the Kshatriya, the Vaishya, and the Sudra did not really proceed from different parts of the Creator's person, the story is nothing short of blasphemy."

Evils of Caste.—It is granted that caste has some advantages. It promotes a stationary semi-civilisation. It binds together men of the same class; it promotes cleanliness; and it is a check, in certain directions, on moral conduct. But these are far more than counterbalanced

by its pernicious effects. A system, based on fraud and injustice, must, on the whole, bear evil fruits. The opinions of competent witnesses will be given on this point.

Mr. R. C. Dutt says, "The caste system threw an indelible stain on the criminal law of India."

Sir H. S. Maine, one of the ablest Europeans that ever came to India, in his *Ancient Law*, describes caste as "*the most disastrous and blighting of human institutions.*"

The following are the heads of a lecture by Pandit Sivanath Sastri on Caste :—

- (1) It has produced disunion and discord.
- (2) It has made honest manual labour contemptible in this country.
- (3) It has checked internal and external commerce.
- (4) It has brought on physical degeneracy by confining marriage within narrow circles.
- (5) It has been a source of conservatism in everything.
- (6) It has suppressed the development of individuality and independence of character.
- (7) It has helped in developing other injurious customs, such as early marriage, the charging of heavy matrimonial fees, &c.
- (8) It has successfully restrained the growth and development of national worth ; whilst allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it has denied these opportunities to the majority of the lower classes : consequently it has made the country negatively a loser.
- (9) It has made the country fit for foreign slavery by previously enslaving the people by the most abject spiritual tyranny.

Dr. Bhandarkar says : "The caste system is at the root of the political slavery of India."

Principal Caird says of caste :

"Instead of breaking down artificial barriers, waging war with false separations, softening divisions and undermining class hatreds and antipathies, religion becomes itself the very consecration of them."

The conscience of India has been so drugged that, instead of taking the above view of caste, it has been zealously defended. Happily it is beginning to awaken.

At the Dharwar Social Conference the Hon. Mr. Gokhale thus pointed out the "**monstrous injustice**" of caste :

"It cannot but strike any one who comes to think on this subject, that it is absolutely monstrous that a class of men, of human beings, with bodies similar to our own, with the same blood running in their veins that we have in ours, should be perpetually condemned to a low life of servitude, wretchedness, mental and moral degradation, and that permanent barriers should be placed in their way, so that it should be impossible for them to ever overcome them and improve their lot. This is deeply revolting to our sense of justice."*

A system of "monstrous injustice," based on fraud, cannot, on the whole, have good results. "Do men gather grapes of thorns or figs of thistles?"

Caste has been the grand enemy to Indian Progress.—For nearly three thousand years it has been the chief cause of the low stationary semi-civilization of India. She can no longer "**follow the ancients**"; she must advance with the times or suffer the consequences.

India, it must be acknowledged, is not alone in her inability to see the injustice of her conduct. Christian nations were equally blind to the enormity of negro slavery. It had its defenders, who adduced the example of the "good old slaveholders, Abraham, Isaac, and Jacob." It required a life-time on the part of Wilberforce to convince the people of England of its guilt, and to secure slave emancipation. In the United States, it was only put down by the strong arm of Government, as a "war measure."

Though a much longer struggle will be necessary, India will, in the end, see the injustice of caste.

* Quoted in *The Indian Social Reformer*, May 17th, 1903.

For untold generations useful and hard-working classes have been deprived of their rights, treated with injustice and scorn by those for whom they toiled. Some of their wrongs have been rectified by the intervention of the British Government, but what is wanted is an acknowledgment of the *Brotherhood of Man*.

It is a pleasing sign of progress that many educated Hindus already acknowledge the *Fatherhood of God*, that He gave us being. Sons of the same father are brothers. The *Brotherhood of Man* follows from the *Fatherhood of God*.

An English poet says :

"Children we are all
Of one Great Father, in whatever clime
His providence hath cast the seed of life ;
All tongues, all colours."

Similar sentiments are expressed in the *Panchatantra* :

"Small souls inquire 'Belongs this man
To our own race, or class, or clan ?'
But larger-hearted men embrace
As brothers all the human race."

Duty with regard to Caste.—The following course should be adopted :—

1. *The iniquity and evil effects of the caste system should be pointed out on every suitable occasion, and the Brotherhood of Man advocated.*

2. *No offensive caste names should be used, and all should be addressed courteously.*

The rudeness of some Europeans is a frequent and just complaint in Indian papers. None regret it more than some of their countrymen ; but, as already observed, "No Englishman treats the Natives of this country with the contempt and insolence which high caste Hindus habitually display towards their low caste brethren." If those who serve us have disagreeable work, they are the more entitled to kind treatment.

3. *Efforts should be made for the improvement of the lower classes.*

4. *Subdivisions of the same caste should freely dine together and intermarry.* It is not desirable, as a rule, for

persons widely dissimilar in social position and tastes to intermarry, but the above proposal might be carried out with great advantage.

5. *Educated men, of the same social standing, should dine together, and their families should intermarry.*

The great caste rod of terror is the prohibition of marriage. Hindus feel bound to marry their children, and if outcasted, this is impossible according to their ideas. There are now so many educated and intelligent Hindus in the great cities of India, that they outnumber several of the subdivisions that confine intermarriage to themselves. A greater choice of marriage would thus be permitted, while there would also be a greater similarity of tastes and greater happiness. Early marriage would not be necessary, and girls might be properly educated.

It has been proposed that a union of this kind should be formed among educated men, who would bind themselves to intermarry their children. If this were done, it would give a great impulse to the movement throughout India.

Caste is the keystone of Hinduism. Unrighteousness cannot benefit India. Educated Hindus should ponder the burning words of Kingsley :

“Foremost among them stands a law which I must insist on, boldly and perpetually, a law which man has been trying in all ages, as now, to deny, or at least to ignore ; though he might have seen it, if he had willed, working steadily in all times and nations. And that is—that as the fruit of righteousness is wealth and peace, strength and honour ; the fruit of unrighteousness is poverty and anarchy, weakness and shame. It is an ancient doctrine and yet one ever young. The Hebrew prophets preached it long ago, in words which are fulfilling themselves around us every day, and which no new discoveries of science will abrogate, because they express the great root-law, which disobeyed, science itself cannot get a hearing.”*

* Limits of Exact Science applied to History.

What a glorious change it would be if the people of India regarded each other as brethren, dealing justly with each other, bearing one another's burdens, and seeking to aid and comfort one another in the manifold trials of life !

WHO IS MY NEIGHBOUR ?

This question was asked by a person who wished to know to whom he was bound to show kindness.

Thy neighbour ? It is he whom thou
Hast power to aid or bless ;
Whose aching heart and burning brow,
Thy soothing hand may press.

Thy neighbour ? 'Tis the fainting poor,
Whose eye with want is dim ;
Whom hunger sends from door to door,
Go thou and succour him.

Thy neighbour ? 'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares, and pain
Go thou and comfort him.

Thy neighbour ? 'Tis the heart bereft
Of every earthly gem ;
Widow and orphan, helpless left :—
Go thou and shelter them.

Whene'er thou meet'st a human form
Less favour'd than thine own,
Remember 'tis thy neighbour worm,
Thy brother or thy son.

Oh ! pass not, pass not heedless by ;
Perhaps thou canst redeem
One breaking heart from misery,
Go, share thy lot with him.

2. FEMALE EDUCATION SHOULD BE 'ADVOCATED.'

The words of Tennyson should be indelibly impressed upon the minds of Hindus :

"The woman's cause is man's ; they rise or sink
Together, dwarf'd or godlike, bond or free."

Ability to read is one great distinction between human beings and brutes. Where education is withheld, women are reduced to a condition little higher than that of the inferior animals. Men, by denying women their rights, have degraded themselves and their children.

Hindu women have some excellent qualities. As a rule, they are faithful and devoted wives, affectionate mothers, attentive to household duties, kind to the poor, free from crime.

On the other hand, it must be admitted that they have serious defects arising from the want of education. Some of these are the following :—

1. **Absorption with Trifles.**—Pandit Sivanath Sastri says :—

"Mark also the pettinesses, the littlenesses, and the mean jealousies to which our women are subject owing to their ignorance and seclusion. The mean jealousies of our women have ruined the peace of many a household."

2. **A Passion for Jewels.**—Like children, Indian women are fond of show. When they meet they talk about jewels and compare jewels, giving rise to much jealousy and ill-feeling. A wife complains that she has not so many jewels as her sister who is married to a richer man.

3. **Opposition to every Reform.**—Mr. M. Rangachari says :—

"As affairs now stand in our society, everybody knows perfectly well the influence of our grandmothers in checking all reform, and in scrupulously preserving all absurd and ridiculously stupid superstitions."

2. FEMALE EDUCATION SHOULD BE ADVOCATED. 185

Some of the women themselves are the strongest opponents of female education, thinking it will cause the death of their husbands.

4. **Inability to Train their Children properly.**—The formation of the character of children rests mainly with the mother. A Tamil proverb says, "As is the thread, such is the cloth ; as is the mother, such is the child."

Mr. Mullick, referring to Hindu children, says, " It takes them years to rid themselves of the ideas put into their head in infancy ; but even here the demolition is not thorough. Weakness, cowardice, timidity, and apathy, are not completely eradicated, and some of their best faculties remain undeveloped."

5. **Many Educated Husbands act like the Uneducated.**
--*The Hindu* thus explains it :

" There is then the whole class of women who are illiterate, and who live intellectually and morally in an infinitely lower plane than the men. The educated Hindu is at every turn tempted to secure their approbation and win their applause by sinking to their intellectual level."

RESPONSIBILITY OF EDUCATED MEN.—The late Mr. Chentsal Rao made the following remarks at Madras under this head :

" Primarily, I hold our educated men responsible for the ignorance of women. How many families are there not now in which the men are highly educated and the women left ignorant even of the alphabet. Every educated man, at least every graduate of our University who has made a solemn promise at the University Convocation to promote education, should take a vow to educate his wife, daughters, and sisters, and should consider it a disgrace to be at the head of a family wherein the ladies are uneducated and are unable to participate, at least to some extent, in his intellectual enjoyments."

Let there be sorrow for past neglect, and an earnest effort to promote female education in future.

A commencement should be made in the family. Every parent should see that his wife and daughters are educated. Brothers should try to get their sisters to go to

school, if they are old enough. * If necessary, they should teach them themselves. All should strive to promote a desire for female education among their countrymen.

ADVANTAGES OF FEMALE EDUCATION.—It would help to kill what Tennyson calls the “habits of the slave, the sins of emptiness, gossip, and spite and slander.” Children would be better trained; educated men would have suitable helpmates; desirable reforms would meet with support instead of opposition. Female education is essential to progress. Dr. Duncan, formerly the Madras Director of Public Instruction, says :—

“If Indian society desires to take its place among the foremost peoples of the earth—to be a progressive instead of a stagnating or decaying society—it must gird up its loins and resolve at whatever cost to emancipate its women from the thralldom of ignorance. A society composed of educated men and uneducated women can never be a progressive society.”

India without female education, is like a bird trying to fly with one wing.

3. EARLY MARRIAGE SHOULD BE DISCOURAGED.

In most countries of the world, men do not marry till they are able to support a wife; but in India mere children are often thus united. There are wives and widows under a year old! Can this be said of any other country of the world? The first marriage is properly a betrothal, or contract to marry at a future time. Practically, however, it has the force of marriage, for if the boy-husband dies, the infant wife is condemned to perpetual widowhood.

The great concern of a Hindu father is—not to educate his children but to *marry* them. This is largely occasioned by a false religious belief. A childless man who has no son to make offerings for him is said to fall into the hell, called *put*. *Putra*, a son, is supposed to mean one who saves from hell.

3. EARLY MARRIAGE SHOULD BE DISCOURAGED. 167

This is a mischievous error. A Hindu may lead any sort of immoral life ; if he has a son and plenty of money to spend on his shraddha, all is supposed to be well. •

The following are some of the evils of early marriage :

1. **Early Marriage leads to weak and sickly Children.**—

It is strongly condemned by physicians. Dr. Nobin Krishna Bose says :

“I have always regarded this custom to be among the principal causes of our physical deterioration as a race, and also as a principal impediment, in the way of intellectual advancement and social reform.”

Dr. Phipson-Pechey says :

“Where a woman marries at twenty-five, her offspring increases in strength and vigour until she attains the age of forty. But, on the other hand, if maternity begins before maturity, the reverse takes place. With every fresh effort at childbirth the mother gets weaker, the child more sickly.”

2. **Early Marriage hinders Education and leads to Intellectual Weakness.**—This applies both to the wife and her husband.

Hindu girls are bright scholars, and often get on well. But just at the time when they could profit most from instruction, marriage intervenes, and school must be abandoned. This not only prevents them from continuing their studies, but frequently causes them to forget, in course of time, what they have learned. Married as children, they generally remain intellectually children all their days.

An unmarried student is free to devote all his time to his books. One who is married must also attend to his wife and children. Petty household matters are forced upon his notice ; he is importuned for ornaments ; he is often drawn into domestic quarrels. Instead of prosecuting his studies, he accepts the first obtainable situation ; while, if better qualified, he might have occupied a higher position through life.

The drain upon the young husband's constitution is very hurtful. “The seed is the life.” “Give not thy

strength, to women," was the advice of a mother to her royal son. An Indian Inspector says, that through early marriages many of the students are "exhausted and spent by the time they reach seventeen. Their former energy and brightness are gone."

3. **Early Marriage tends to National Degeneracy.**—Mrs. Dr. Mansell says :

"As long as mothers remain too feeble and too immature to impart strength and vitality to their offspring—so long will the Indian races lack strength, and courage, and hardihood—and the nation will remain weak and dependent."

4. **The large proportion of Widows in India is partly owing to Early Marriage.**—About one-third of all that are born die before they are five years of age. Others are cut off in youth. If mere girls are married, it is plain that a number of their husbands must die before they attain puberty. The unhappy girls are, according to Hindu usage, doomed to be widows for life.

5. **Early Marriage leads to Poverty.**—Sir William Hunter says :

"The poverty of certain parts of India is the direct and inevitable result of the over-population of those parts of India. The mass of the husbandmen are living in defiance of economic laws. A people of small cultivators cannot be prosperous if they marry irrespective of the means of subsistence, and allow their numbers to outstrip the food-producing powers of the soil. Now that the sword is no longer permitted to do its old work, they must submit to prudential restraints on marriage or they must suffer hunger. Such restraints have been imperative upon races of small cultivators since the days when Plato wrote his *Republic*."*

From the increased population, the cultivated area no longer suffices to allow a plot of ground for every peasant, and great numbers now earn a poor and precarious subsistence as hired labourers. In ordinary seasons they can get employment and manage to live ; but if the rains fail,

* *England's Work in India*. p. 136.

the ryots cannot give them work, and, unless it, is provided for them, they must starve.

Happily there is a growing feeling among educated Indians against early marriage. The Rajputs have set a good example in raising the marriageable age of girls to fourteen. Educated Hindus are beginning to put off marriage till the completion of their college course. It would be better still to postpone it till they were settled in life. This would enable them to give their undivided energies to business and promote its success.

4. WOMEN SHOULD NOT BE SECLUDED.

It is allowed that only a small proportion of the women are confined to Zenanas. The great mass of the people are Sudras and castes below them, and in general their women go about freely. Still, it must be confessed that, among the higher classes, women are very much secluded, and there is a disposition among those next to them to follow their example for respectability.

The conquest of India by the Muhammadans tended powerfully to degrade the position of women. From the facility of divorce, Muhammadans are obliged to seclude their women, and in course of time the Hindus followed their example.

Sir James Fergusson said at Poona :

“ The seclusion of women is a foreign, and not an ancient, custom of the Hindus. It has no place in your religion, and its result, physically as well as morally, is degradation to those dependent on you.”

It may be objected that “ *Society must be purified before women can enter it.*” Society, no doubt, requires to be reformed ; but, as has been abundantly shown by experience, female influence is one of the most powerful agencies which can be employed for this purpose. The presence of women at social gatherings puts a stop to coarse jests and all improper behaviour.

No immediate sweeping changes are recommended, though they will differ among certain classes according to the stage which they have reached at present.

1. **There should be free intercourse between Husband and Wife.**—The absence of this is felt in the joint family system. Mr. Mullick says that the young wife can see her husband only “at night when the whole house is asleep, and with the lark she must bid him adieu.” If either is sick, it is considered immodest for the other to be at the bedside.

2. **Free intercourse between Parents and Children.**—Under the purdah system, children enjoying the company



of father or mother alternately by giving in and out when they choose ; but they do not all meet together as shown in the picture of an English home.

It is this family life which makes a *home*. The advantages are great. Mutual love is promoted. The father is afforded the opportunity of teaching his children valuable lessons. This is the more necessary in India, as the mothers are generally uneducated.

3. **Intercourse with Relatives and Friends.**—The circle should be gradually widened. Let relatives, male and female, visit each other. Instead of calling separately, or the men talking with men and the women going into the female apartments, let all meet together and converse. The same course should be followed at entertainments. Friends, who are not relatives, may gradually be treated in a similar manner. Ladies should not, however, be introduced to persons who are immoral. The company of such should be shunned by all.

4. **General Intercourse.**—This is the last stage.
 • The wholesale adoption of English social habits is strongly deprecated. They have their good points which ought to be imitated, but their contrary ones which should be shunned.

5. WIDOWS' WRONGS SHOULD BE REDRESSED.

One peculiarity of India is the very large proportion of widows. They number about 25 millions. About every fifth female in the country is a widow, while only one in twenty of the males is a widower. In South India every third Brahman woman is a widow.

The causes of the large number of widows are mainly two—early marriage and the strong feeling among the higher castes against widow marriage.

Condition of Hindu Widows.—The treatment of widows varies in different families. If they have the good fortune to be in their fathers' houses, their lot is less miserable ;

but, as a rule, they have to spend the rest of their days in the houses of their fathers-in-law, where, in addition to their other sufferings, they are often treated as domestic drudges.

The young widow must wear a coarse dress and have no ornaments. The *ekādasi* fast must be strictly observed for 24 hours twice a month. Her sight is a bad omen on a festive occasion; her touch is pollution. Instead of being comforted, she is told, "You were a most sinful being in your previous births; you have therefore been widowed already." In some cases the results are prostitution and footicide.

Hindu women have generally been so degraded by the men that they do not feel their degradation. They mostly think themselves as well treated as any women would wish to be. As a class, they have no desire for education. So with the great majority of widows. Their ideas have been so perverted that they regard the inhuman treatment they receive as commanded by the Shastras, and make no complaint. But the more thoughtful and intelligent among them feel bitterly their sad condition.

Sati.—There is no allusion to this in the Vedas, although a text was afterwards perverted to justify it. It was encouraged by relatives who wished to prevent the widows from having a life-interest in her husband's property, and by Brahmans who obtained the Sati's jewels. In 1830, it was forbidden by Lord William Bentinck.

Widow Marriage Act.—In July 1856, Lord Canning, in spite of much opposition, legalized the marriage of Hindu widows. It has proved largely a dead letter. Orthodox Hindu opinion has hitherto proved too strong for the law. The few widow marriages have been largely brought about by money being contributed by the leaders of the movement towards the heavy marriage expenses. Of late years, however, some progress has been made.

The following rules should be observed :

1. **Widows should be treated with kindness.**—Sir Madhava Row says: "Forget not for a moment that a widow is a most unfortunate being, and always deserves

the utmost compassion. Let her have the benefit of your kindest words and deeds. Let her be ever treated with every respect and regard. Let her not suffer from you an unkind look, tone, word or even gesture."

2. **The Ekadasi fasts should be given up.**—There is no more reason why the widow should fast than the widower. It is right that she should be temperate in eating, for "fulness of bread" is an incentive to lust. But this does not require the Hindu severity.

3. **Widows should be treated justly.**—Mr. Mullick says that the widow is "often made the victim of fraud and chicanery." Sir Madhava Row says: "Let not a pie of her money or a particle of her jewellery be misappropriated."

4. **Widows should be taught to read and supplied with suitable books.**—Good books are the best companions in solitude. They would help to remove the feeling of loneliness, furnish employment, and stimulate to noble conduct.

5. **Young Widows should be allowed to Marry.**—Men and women should be treated alike. If marriage is forbidden to widows, so should it be to widowers. The opposition comes mainly from Brahmans, who profit largely from the gifts of widows.

There are cases of men of forty years of age marrying girls of eight, whereas if they took a widow they would have a wife able to be a helpmeet.

6. **Fitting Employment should be provided for Widows.**—Some of the ways in which they may be employed may be mentioned:

1. *Domestic Duties.*—In the great majority of cases, this is all that can be expected of them. Already they do good service in this way in their respective families.

2. *Employment as Teachers.*—Considering the great want of teachers for girls' schools, it has been proposed that widows should be utilised in this way. Carefully selected and under certain conditions, this may be done with great advantage.

3. *Employment as midwives, nurses, &c.*—

Educated men, besides acting towards widows in the manner recommended, should try to give their mothers and wives enlightened views regarding them; they should show the cruelty and sin of their present treatment.

Such as have young widowed daughters, following the example of Dr. Bhandarker and others, should give them in marriage. In this course they should be encouraged by their friends countenancing them in every possible way.

Let all "plead for the 'widow.'"

6. PURITY REFORM SHOULD BE PROMOTED.

Some remarks have already been made on this subject in connection with the reader's own conduct (pp. 34—37); but he should do what he can to promote the reform among his countrymen.

Impurity takes various forms in India, some of which will be noticed.

Filthy Speech.—The following means may be employed to check the evil:

1. Parents should never use improper languages themselves, and forbid its use by their children and servants.

2. Filthy speech should be strictly forbidden in schools. Teachers should use their influence against it, and strive to enlist their scholars in uprooting this evil custom.

3. In company every indelicate allusion should at once be reprobated.

Dancing Girls—Professional dancers have existed in India from an early period. The number of men who have fallen victims to such women is incalculable.

Dancing girls, who are prostitutes, are attached to many Hindu temples. It was the same in ancient Europe when its religion resembled that of modern India. The temple of Venus at Corinth had more than a thousand

prostitutes connected with it, called by a name equal to *deva-dāsi*, 'servants of the goddess.' All this went on for centuries.

The Hindu has the following remarks on the Indian institution :

"The demoralisation it causes is immense. So long as we allow it to be associated with our temples and places of worship, we offend and degrade our religion and nationality. The loss and misery it has entailed on many a home is merely indescribable."

Happily, there is a growing feeling among intelligent Indians against nautches, and especially against dancing girls being attached to temples. This feeling should be promoted in every way.

PURITY SOCIETIES.

Societies have been formed in different countries for the promotion of purity. One of the most noted is the *White Cross Army*, founded by the late Bishop Lightfoot, one of the most eminent Biblical scholars of modern times. Its Rules, with a few additions necessary in India, were adopted by the Purity Society, formed at Dacca in 1890. They are as follows :

I promise by the help of God,

(1) To treat all women with respect and to discountenance their degradation.

(2) To endeavour to put down all indecent language and coarse jests.

(3) To maintain the law of purity as equally binding on men and women.

(4) To discountenance and discourage all entertainments in which fallen women take part, and to habitually abstain from attending such.

(5) To endeavour to spread these principles among my companions, and to try to help my younger brothers.

(6) To use every possible means to preserve my own personal purity, and to try to induce others to do likewise.

A similar movement should be made in every part of India. Let the reader do all he can to promote it.

Movement against the Holi Festival.—The *Indu Prakash*, referring to it, says :

“ We think that Committees ought to be formed in every place for the purpose of putting down the evil by prosecuting those who use obscene language in public. Our Municipal Boards and Commissioners could do much in the matter.”

At Poona, it is reported that a number of Indian gentlemen went out during a celebration of the Holi to warn the people against the use of filthy speech. In the Punjab, a praiseworthy effort has been made to replace it by an innocent festival, called the *Pavitra Holi*. Such efforts deserve imitation.

Bishop Lightfoot has the following earnest appeal on behalf of purity :

“ I beseech you young men by all that is pure and lovely, by all that is manly, by all your noblest affections, by all your truest hopes for time and for eternity, touch not the unclean thing, however insidious its addresses, and however attractive its disguise ; but spurn it from you as a foul, loathsome, venomous reptile, whose poison entering into your soul will permeate and spread till your entire being and your whole life are tainted by its deadly action.

“ ‘Blessed are the pure in heart : for they shall see God.’ To the pure in heart it is given to stand face to face before the Eternal Presence. In the strength of this Presence they—like Sir Galahad, the spotless knight of the Laureate’s idyll—ride onward, ‘shattering evil customs everywhere,’ till they reach their goal, and heaven receives them, and they are ‘crowned as kings far in the spiritual city.’ ”

7. TEMPERANCE REFORM SHOULD BE ADVOCATED.

The evil effects of intemperance have been shown, and the reader has been urged to abstain himself from the use of all intoxicating liquors (pp. 38, 39). But he should also

make zealous efforts to induce his countrymen to follow his example. Some of the means to be employed will be mentioned:

Total Abstinence Societies should be encouraged.—Drunkenness is the curse of England, the main cause of its poverty, misery, and crime. Last century a vigorous effort was made to check it by the establishment of societies whose members agreed not to use intoxicating liquors. There has been a great improvement with regard to drinking habits among the educated classes in England. Much drunkenness still exists among the lower orders, but they are also receiving attention.

The late lamented Mr. W. S. Caine zealously sought to promote temperance reform in India. Among educated men it is believed there has been an improvement in the state of things, but there has been a steady increase in the revenue from intoxicating liquors, opium, and ganja. Every lover of his country should do his utmost to check the progress of the vice.

There are two classes of Total Abstinence Societies:

Bands of Hope Societies are intended for the young. The reformation of drunkards, though not impossible, is extremely difficult. The habit, once formed, is apt to break out again when any strong temptation presents itself. Where the taste has not been acquired, there is comparative safety. The "hope" of reformation lies chiefly with the young.

Total Abstinence Societies for *adults* are also necessary. By means of them numbers may be rescued. Some will say that it is very desirable for persons who have acquired intemperate habits or are in danger from them, to join such societies, but where there is due moderation, such a step is unnecessary.

In reply to this, it may be remarked that all drunkards, as a rule, did not at first go to excess. No man who takes liquor can be certain that he will not at last become intemperate. But there is another reason. Drunkards require encouragement to join such societies. This is

given when persons of high position and character become members. The English societies include noblemen, bishops noted for their learning and piety, and others.

Another remedy is to seek the reduction of the number of places where intoxicating drink is sold. In some parts of America, they are entirely forbidden. What is called "Local Option" is advocated by some good men in England. It means that where a majority of the people of a place are opposed to the establishment of liquor shops, they should not be allowed. The principle should be conceded to India as a part of "self-government." Meanwhile, the friends of temperance in all parts of India should present memorials to Government, asking for the abolition of liquor shops in specified localities. Municipal Commissioners should use their influence in this direction.

8. SOCIAL REFORM ASSOCIATIONS SHOULD BE ENCOURAGED.

The establishment of these forms one of the most hopeful signs of progress. According to the proverb, "Union is strength," they are much superior to individual action, although that is also necessary.

Social Reform is of far more importance than *political* reform, though the labourers in the cause are few. Mr. Rees, at a meeting in London, called them a "microscopic minority." At the Cocanada Social Conference, the President, Rao Bahadur K. Viresalingam Puntulu, explained the cause of this :

"The reason for the smallness of workers in the social reform cause is obvious. Social reform always involves some sort of self-sacrifice, whereas politics cost a man nothing more than words except in the case of those who have devoted time and money to the cause. The louder a man decries the Government, the more he passes for a patriot. There he loses nothing but gains something—cheap patriotism. Workers in politics are cheered and encouraged by those for whom they work. But workers in the social reform cause are ridiculed and abused even by those for whose well-being they labour."

The Hon. Mr. Justice Chandavarkar thus well replied to the taunt that Social Reformers are a "microscopic minority: "

" 'Microscopic minorities,' which Mr. Rees was fond of ridiculing whenever he spoke, are, after all, not the light things that he thought. All real good has come from 'microscopic minorities.' "

Mill, in his book *On Liberty*, describes the "masses" as "collective mediocrity." "The initiation of all wise or noble things," he says, "comes and must come from individuals—generally at first from some one individual. The honour and glory of the average man is that he is capable of following that initiation; that he can respond internally to wise and noble things, and be led to them with his eyes open. In this age, the mere example of nonconformity, the mere refusal to bend the knee to custom, is itself a service."

Mr. Viresalingam thus notices some of the excuses for doing nothing, floating like dead fish along the stream :

"There has arisen another class of critics who pose themselves as friends of social reform, but disapprove of the methods adopted by the present-day reformers: "

"One critic advises us to leave everything to time, as if time is a living active agent to do or undo things. Mere time can do nothing, but it is individuals that must do every thing. Another critic advises us to work on 'national lines.' Nobody can say what these national lines exactly are. Man is a rational creature, and he must do things only in a manly and rational way. Take for example some reform, say widow marriage. What are the national lines by which that reform can be brought about? Any number of quotations from the *Vedas* and *Sastras* does not in the least help the reformer to bring about even a single widow marriage. If he wants to effect practical reform, he must bring in reason to his help and appeal to the feelings of reasonable men, enumerating the numerous evils and miseries to which young widows are unjustly subjected. Reason can accomplish in one week what the so-called national lines cannot effect in a year."

Mr. K. Viresalingam thus shows the need of individual action :

“ Unless one goes ahead of society and sets a brilliant example to it, there can be no progress—no onward march. If a daring man first sets an example, others will follow him one by one. No reform is ever achieved in this world by men who are afraid of going ahead and can only move with society. There is a wrong impression prevalent among most men that a man can do more useful work by staying in society than by going out of it. Working by staying in society comes to saying this,—‘ I cannot persuade you to adopt my ways of reform, and I will therefore conform to your superstitious ways, giving up my ideals.’ Do not think that a man going out of society by acting up to his convictions loses his influence over it. It is only such daring men that achieve any reform worth the name.”

The Provincial Conferences are doing much to spread right views on social reform, and should be encouraged. Every town in India should have its lectures on the subject.

The Indian Social Reformer is doing noble service, and its circulation should be promoted.

RELIGIOUS REFORM IN INDIA.

1. IMPORTANCE OF RELIGION.

Individual Importance of Religion.—This may be illustrated by a well-known anecdote.

About three hundred years ago, a young man came to a distinguished University in Europe to study law. His long-cherished desire was at last gratified. He possessed considerable talents, and commenced his studies with bright hopes.

Soon afterwards, the student called on a good old man, who devoted his life to the benefit of the people among whom he lived. The young man told him that he had come to the University on account of its great fame, and

that he intended to spare no pains or labour to get through his studies as quickly as possible.

The good old man listened with great patience and then said :—

“ Well, and when you have got through your course of studies, what do you mean to do ? ”

“ Then I shall take my degree,” answered the young man.

“ And then ? ” asked his venerable friend.

“ And then,” continued the youth, “ I shall have a number of difficult questions to manage, shall catch people’s notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation.”

“ And then ? ” repeated the good man.

“ And then,” replied the young student, “ why there cannot be a question I shall be promoted to some high office. Besides, I shall make money and grow rich.”

“ And then ? ” continued the old man.

“ And then,” added the young lawyer, “ then I shall be comfortably and honourably settled in wealth and dignity.”

“ And then ? ” asked his friend.

“ And then,” said the youth, “ and then—and then—then I shall die.”

Here the good old man raised his voice : “ AND WHAT THEN ? ” Whereupon the young man made no answer, but cast down his head, and went away. The last “ And then ” had, like lightning, pierced his soul, and he could not get rid of it. The student, instead of devoting his life to the pursuit of the pleasures and honours of this world, sought to promote the glory of God and the good of his country.

There is a Latin proverb, “ Look to the end.” Do not deceive yourself. Follow out every plan and purpose to its ultimate termination and inquire, “ *What then ?* ” Do not rest in uncertainties. Watch the end. See to it that that end be blessedness and peace.

“ An end will come—youth and beauty, mirth and joy, fame and honour, wealth and pomp, life and health, time and opportunity, all must pass away, and “ *What then ?* ”

National Importance of Religion.—Carlyle says :

“Of a man or of a nation we inquire first of all; What religion they had? Answering this question is giving us the soul of the history of the man or of the nation. The thoughts they had were the parents of the actions they did; their feelings were the parents of their thoughts: it was the unseen and spiritual in them that determined the outward and the actual; their religion, as I say, was the great fact about them.”

A well-known Indian proverb expresses the influence of religion *Yatha Devá, tathá bhaktá*, “As is the God, so is the worshipper.”

It is well-known that we become like those with whom we associate. If our chosen friends are wise and good men, we are likely to follow their example; on the other hand, if the foolish and wicked are our companions, we are almost certain to imitate them.

The higher a person is the greater is his influence. That of a king is very powerful over his subjects. The Bhagavad Gítá says: “The man of lower degree followeth the example of him who is above him, and doeth that which he doeth.” Krishna says in the same book: “If I were not vigilantly to attend to these duties, all men would presently follow my example.” As God is considered greater than the most powerful earthly monarch, His influence over His worshippers should be far stronger than the latter over his subjects.

Religion is of special importance in India, because it is supposed to regulate the whole life of a Hindu. *The Calcutta Review* says :

“A Hindu is the most religious being in existence. He gets up from his bed religiously, anoints his body religiously, washes religiously, dresses religiously, sits religiously, stands religiously, eats religiously, drinks religiously, sleeps religiously, learning religiously, remains ignorant religiously, and becomes irreligious religiously.”

'Tis Religion that can give,
Sweetest pleasure while we live;
'Tis Religion must supply,
Solid comfort when we die;

After death its joys will be,
 Lasting as eternity ;
 Be the living God my Friend,
 Then my bliss shall never end.

2. RELIGION VARIES WITH CIVILIZATION.

In every country, says Lecky, the historian, "**an increase in civilization implies a modification of belief.**" He says in his *Rationalism in Europe* :

"Any historical faith, as it is interpreted by fallible men, will contain some legends or doctrines that are contrary to our sense of right. For our highest conception of the Deity is moral excellence, and consequently men always embody their standard of perfection in their religious doctrines ; and as that standard is at first extremely imperfect and confused, the early doctrines will exhibit a corresponding imperfection. These doctrines being stereotyped in received formularies for a time seriously obstruct the moral development of society, but at last the opposition to them becomes so strong that they must give way : they are then either violently subverted or permitted to become gradually obsolete." Vol. I. p. 306.

Tiele, another eminent European writer, says :—

"Those who are thoroughly imbued with civilization, who have marched with the development of the age, will be unable to rest satisfied with a religion which still occupies a much lower stage. It is impossible for them ever to tolerate the childish conceptions and unseemly observances which made up the religion of a former generation ; and they feel the need of bringing their religion into accord with the civilization in which they have been brought up."

This is admitted by thoughtful, intelligent Indians. Some years ago, *The Hindu*, the leading Native paper in South India, had the following remarks :—

"As in Christian countries, so in our country also, our moral and religious ideas are derived from our theology. But this theology as well as these ideas must be explained away,

modified, and reformed in certain aspects at least, to suit the changes that in course of time take place in the intelligence of the people. It is no longer possible to justify to the young educated Hindu apparently immoral and crude practices because they are sanctioned in certain Purāṇas. The Hindu mythology has to be purged of the absurdities that have overgrown it during centuries of ignorance and of superstitious and timid isolation."

An old writer says, "Show me your gods, and I will show you your men." Aristotle, a famous Greek philosopher, says: "Men created the gods after their own image, not only with regard to their form, but also with regard to their manner of life."

Demonolatry, the worship of evil spirits, is the religion of savages all the world over. They suppose themselves to be surrounded by swarms of demons, ever on the watch to do them harm.

When nations have a regular form of government, polytheism, the worship of many gods, takes the place of demonolatry, although it is often combined with it. Kings are taken as the model of their gods. Despotism precedes representative government. Kings, at this stage of civilization, are above all law, and can act as they please. The same freedom is allowed to their gods. What would be wrong in a human being, does not apply to the gods. This is shown by the Hindu saying, *Samarthi ko dōsh nahin* "To the mighty is no sin."

With the progress of civilization, representative government succeeds despotism, and monotheism, the belief in one God, succeeds polytheism. There are also higher ideas of morality. The principle that the gods are not to be condemned for wrong-doing is the opposite of the truth. If a child commits a fault, he is blamed; if an ordinary man does the same, his guilt is greater; if a king does it, he is still more to be blamed on account of the influence of his example. The evil effect would be incomparably greater if a being, revered as God, himself commits immoral actions.

The gods of ancient Europe very much resembled those of modern India. They sometimes fought with each other. Jupiter, the highest of the gods, was notorious for the adulteries ascribed to him. His wife Juno is said to have often complained bitterly of his conduct.

Christianity taught higher conceptions of God. His most glorious attribute is His spotless holiness. To charge God with lying, theft, and adultery was felt to be blasphemy.

Attempts were made in Europe to purify the popular system, and several features of Christianity were copied. Spiritual meanings were given to the immoralities of Jupiter, the priests were to instruct the people; the poor were to be cared for.

With the progress of enlightenment, the insufficiency of these attempts was acknowledged. It was seen that Jupiter and the other gods were the inventions of men in a dark age, and that they had no existence. Only the one true God, infinite in power, wisdom, and goodness, was worshipped. There is not now in Europe a single believer in the ancient gods.

According to a well-known saying, "History repeats itself:" the change which took place in Europe will be followed in India.

Instead of examining the doctrines of Hinduism, the reader is invited to consider carefully the following suggested course of religious duties, and to test it by experience.

3. ON THE EXISTENCE OF GOD.

That there is a Great Being, whom men call God, is proved in several ways.

Nothing cannot make something. Hence *something has always existed*. That which is without sense, like a stone, cannot act intelligently. Unconscious particles of matter could not arrange themselves into a universe so wonderful as the present. That which has not life cannot give life ;

that which cannot think cannot form beings with reason. There is, therefore, a Self-existent, Eternal, Personal Being, whom wise men reverence and call God.

Another argument is from *design*.

Wherever we see order and means intended to accomplish some end, we are certain that they must have originated in the action of an intelligent being.

If on landing on an island, apparently desert and uninhabited, mathematical figures were seen traced on the sand, it would at once be inferred that some person had been there : the figures could not have come by chance. Suppose that on exploring the island further we found a palace, without a human being, but completely furnished with every necessary for the want of man : what would be the conclusion ? " Every house is builded by some man."

We know that stones, mortar, wood, and iron, without life or reason, could not have arranged themselves into a house. We are certain, therefore, that the house must have had an intelligent builder. In like manner, we know that the world must have had a wise and powerful Creator.

Cicero, a celebrated Roman writer, says : " If a con-course of atoms can make a world, why not a porch, a temple, a house, a city, which are works of less labour and difficulty ?"

In a fine building, each stone is made of a particular shape to suit its future position. Chemistry tells us, that the whole universe is composed of particles so small that they cannot be seen singly. It further shows that each particle is so made that it will unite with others only in certain proportions. This shows that they were fashioned by God.

If there is no God, the world must have been made by chance. As well might it be said that the Rāmāyana was formed by shaking a large number of letters out of a bag, which grouped themselves into verses, the admiration of the world.

If a watch were so formed as to produce other watches, instead of proving that it had no maker, it would only increase our idea of his skill. Such an arrangement could not have been devised by unconscious matter. In like manner, children are not born through the wisdom of their parents.

• Another argument is the *general consent of mankind*. In all ages there have been some atheists,* men who deny that there is a God ; but the great bulk of mankind have acknowledged the existence of a Creator. Cicero says, “ There is no people so wild and savage as not to have believed in a God, even if they have been unacquainted with His nature.”

Aristotle, a famous Greek philosopher, says : “ Although invisible to every mortal nature, God is yet manifested by His works.” Sir Isaac Newton, the greatest of philosophers, says :

“ This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being.”

Lastly, *conscience*, the voice within, speaks to us of a Being who is the punisher of evil and the rewarder of virtue. This Being can be no other than the Creator of the universe.

Milton says :

These are thy glorious works, Parent of good,
Almighty ! Thine this universal frame,
Thus wondrous fair ; Thyself how wondrous then !
Unspeakable, who sit'st above these heavens
To us invisible, or dimly seen
In these thy lowest works ; yet these declare
Thy goodness beyond thought, and power divine.

* From *a*, not, *theos*, God.

4. GOD, OUR FATHER IN HEAVEN.

Long, long ago the ancestors of the Aryan Hindus, the Persians, Greeks, Romans, English, and Germans were living together, speaking the same language, and worshipping the same God under the same name. The name they gave Him was "Heaven-Father," or, our Father in heaven. The Hindus called Him Dyaus Pitar, the Greeks, Zeuspater, the Romans, Jupiter. Wise men in Greece spoke of God as "Father and Maker of all;" Greek poets said, "We are the offspring, or children, of God."

There is no better name for God than our Father in heaven. To a child a father represents awe and love; a child looks upon his father as wise; he also regards himself as bound to obey his father's commands. A mother has the same tender affection; but in her case wisdom and authority are not so clearly shown.

The reasons why God may be called our Father in heaven will now be explained.

God is called our Father, because He gave us being. An earthly father is one to whom, under God, a child owes his existence. This can be said of no other person. However much another may love the child and be kind to him, he has no claim to the name of father. As their Creator, God is the Father of all men. They did not exist until He called them into being.

God may be called our Father in heaven because He supplies all our wants. A father provides his children with food, clothing, and every thing they need. He does not do so on account of any service they have rendered to him, but from pure love. What has our Father in heaven done for us? He not only gave us life, but He keeps us in life. We are dependent upon Him for every breath we draw; we live upon His earth; it is His sun that shines upon us. Every thing we have is His gift.

God is also our *King* as well as our *Father*. He is the rightful Lord of the universe which He created, and we

are His subjects. As such also He is entitled to our respect and obedience.

If you are a loving and obedient child, God has the *hand* of a father to guide and protect you. The wisest earthly father may make a mistake, but God cannot err. An earthly father may not be able to deliver you from danger; but God has all power in heaven and earth.

God has the *eye* of a father to watch over you. A son may go from his home, and the eye of an earthly parent cannot follow him through all the scenes of life; but wherever we wander, we can never be out of the sight of our heavenly Father.

God has the *ear* of a father to listen to your requests. An earthly father cannot always give his child what he needs. God does not promise to make you rich and honourable; you may be poor and afflicted; but He will listen to your prayers, and cause all to do you good in the end.

God has the *home* of a father to receive you at last. Here you are, as it were, at school preparing for the future. When your education is completed, He will call you home to dwell with Him for ever in heaven.

No such promises are made to ungrateful, disobedient children; but if you love God and try to please Him by doing as He wishes you, such happiness will be yours.

Art Thou my Father? Let me be
A meek, obedient child to Thee;
And try, in word, and deed and thought,
To serve and please Thee as I ought.

Art Thou my Father? I'll depend
Upon the care of such a friend;
And only wish to do and be
Whatever seemeth good to Thee.

Art Thou my Father? Then, at last,
When all my days on earth are past,
Send down and take me in Thy love,
To be Thy better child above.

5. OUR DUTY TO GOD.

This is greatly neglected. Many, who are just and kind to their fellow-men, forget God entirely, or content themselves with a few cold acknowledgments. What would be thought of a son who was affectionate to his brothers and sisters, but slighted a wise and kind father, though living in his house and receiving from him every thing he had?

Plato says, "It should never be thought that there is any branch of human virtue of greater importance than piety towards the Deity." Cicero remarks, "Piety is the foundation of all virtues."

Our duty to God has been summed up in one word, LOVE. With this, every thing else will follow; without it, every thing else is of little worth. An earthly father would not be satisfied if his child obeyed him merely like a servant for his wages or like a slave for fear of punishment. We should love God with all our heart. This is the first and great commandment.

Some of the ways in which our love to God will be shown may be mentioned:

1. **A desire to live as in God's Presence.**—An affectionate child delights in his father's company. If obliged to leave him, he laments the separation, and longs to return. So should we feel towards God. It is true that He is always with us, but very often we do not realise His presence. We should live as continually in His sight. We should strive to "walk with God."

2. **A love of Prayer.**—We delight to converse with those we love. Can we conceive of a son living in his father's power, and constantly in his sight, yet never speaking to him or saying only a few heartless words at distant intervals? Such conduct would show that he was entirely destitute of filial affection. God is ever near us. We speak to Him in prayer. If we love Him, it will be a pleasure to tell Him all our sorrows, to seek His guidance, and to thank Him for His goodness.

Tennyson says that persons who do not pray are no better than sheep or goats :

“ For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend ? ”

• He thus urges the duty of prayer :

“ Speak to Him thou for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet.”

True prayer expresses the desire of the heart : the mere repetition of words is worthless. It may be uttered or unspoken. It may be

“ The upward glancing of the eye,
When none but God is near.”

There are two seasons when we should especially pray.

In the morning we should thank God for His care of us during the night. We should ask Him to watch over us during the day, to prosper us in our work, to enable us to resist every temptation to evil, and always to do what is right.

In the evening we should thank God for the blessings of the day, and ask pardon for whatever we have done amiss. We should ask Him to take care of us during the night, and to bless all whom we love, all our fellow-men.

A short prayer thanking God for our food is very becoming. Whenever we are tempted to do wrong, we should, as it were, take our Father's hand, saying, “ Hold Thou me up, and I shall be safe.” When doubtful what course to take, we should ask His guidance.

3. **A Wish to do God's will.**—If we are attached to a friend, we try to avoid whatever would grieve Him, and seek to do what will give him pleasure. Thus it will be with us if we love God. Before doing anything, we shall think how God will regard it, and act accordingly. His laws, which are holy, just, and good, will be our guide. Obedience is a great test of love. “ If you love me, keep my commandments.”

4. **A. Desire to be like God.**—Children frequently resemble their parents in outward looks; they catch the tone of their voice, they often copy them in their conduct. Even the best earthly parents have their faults; but we are safe in following the example of our heavenly Father. Plato makes “likeness to God” the final aim of man.

Our Duty as Sinful.—Have we thus loved our heavenly Father and tried to please Him? Alas! no.

God thus complains of our conduct, contrasting the gratitude of the very beasts with the regardlessness of men: “Hear, O Heavens, and give ear, O Earth, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master’s crib; but my people doth not know, doth not consider.”

Instead of loving, obeying, and worshipping their heavenly Father to whom they owe every blessing, how many never think of Him, never thank Him, or give the honour due to Him to others. We have also sinned against our heavenly Father in many other ways. Every evil thought, every evil word, every evil deed is a sin. Who can reckon the number we have committed in our lives!

What is the duty of a child when he has been ungrateful and disobedient to his father? He should, with sorrow, confess his fault, ask forgiveness, and try to be obedient and affectionate in future. So should we do to our heavenly Father.

In all ages of the world the hope has been, more or less, entertained that God would become incarnate to deliver men from the burden of sin and misery under which the world is groaning. This is taught both by Christianity and Hinduism. An account of Jesus Christ, the Christian Incarnation, and His doctrines will be found in the New Testament, to which the attention of the reader is invited.

Love to Man.—While LOVE TO GOD is the first and great commandment, LOVE TO MAN is the second. The Brotherhood of Man should be recognised, and we should act accordingly. The various ways in which this should be shown, have been pointed out in preceding chapters.

6. RELIGIOUS REFORM IN INDIA.

Bishop Caldwell thus acknowledges the excellent features of Hinduism :

“ I recognise also in Hinduism a higher element which I cannot but regard as divine, struggling with what is earthly and evil in it, or what is merely human, and though frequently foiled or overborne, never entirely lost. I trace the operation of this divine element in the religiousness—the habit of seeing God in all things and all things in God—which has formed so marked a characteristic of the people of India in every period of their history. I trace it in the conviction universally entertained that there is a God, however diversely His attributes may be conceived, through whom or in whom all things are believed to have their being. I trace it in the conviction that a religion—a method of worshipping God—is possible, desirable, necessary. I trace it in the conviction that man has somehow become sinful and has separated from God, and that he needs somehow to be freed from sin and united to God again. But especially I trace it in the conviction I have found almost universally entertained by thoughtful Hindus, that a remedy for the ills of life, an explanation of its difficulties and mysteries, and an appointment of a system of means for seeking God’s favour and rising to a higher life—that is, a Veda, a revelation—is to be expected ; nay more, that such a revelation has been given ; the only doubt which suggests itself to the Hindu mind being, whether the Indian Veda is the only true one, or whether God may have given different revelations of His will to different races of men at different times. I trace the same element also in the important place occupied in Indian classical literature, by moral and religious disquisitions and in Indian popular literature and common life by moral and religious maxims.”

The other side of the Picture.—Bishop Caldwell says :

“ If we wish to make ourselves really useful to our people we must not be content with eulogising what we consider good in them, but must also endeavour to help them to condemn and reject that which is evil. There are not a few of the people of this country who have acquired sufficient enlightenment to perceive and approve what is good, but unhappily the

same persons are often found too timid in carrying into practice what they approve, and are far too tolerant of evil; in consequence of which, though there is much room for reform in every department of things in India—in social usages, in morals, and in religion—and though the necessity of such reforms is admitted, many persons gladly welcome any excuse for letting things remain as they are. What this country most urgently needs is a good supply of moral courage.

“Not only is it a fact that evil as well as good exists in Hindu writings, but it is also a fact that the evil is in excess of the good, and very much more popular and influential.

“There is hardly a virtue which is not lauded in some Indian book, but on the other hand there is hardly a crime that is not encouraged by the example of some Indian divinity.”

THE DUTY OF EDUCATED INDIANS.

The duty of the reader personally with regard to religion has been pointed out. The important question remains. What is his duty to his ignorant countrymen?

It is maintained by some that Hinduism is adapted to all stages of civilization, from the most degraded to the highest, from demonolatry to Vedantism. In accordance with this belief, the worship of evil spirits has been the religion of the masses in India for three thousand years. It is held that idols are necessary for a people in a low stage of civilization, and hence it may be said of India, “the land is full of idols:” they are to be found in every Hindu home.

The opposite doctrine is now held by enlightened men, that, instead of allowing the masses to continue in degraded systems of religion, efforts should be made to teach them purer forms of worship.

Some remarks may be made on this point.

Demonolatry.—This was the religion of the aborigines of India, and practically it is still the religion of the masses. It applies especially to the women of India. The main object of their superstitious ceremonies is to guard their children and household from evils caused by

demons. To secure the obedience of their children, Hindu mothers frighten them with stories of goblins, and the dread of them clings to them through life.

Sir Monier Williams says :—

“ The great majority of the inhabitants of India are from the cradle to the burning ground, victims of a form of mental disease which is best expressed by the term demonophobia. They are haunted and oppressed by a perpetual dread of demons. They are firmly convinced that evil spirits of all kinds, from malignant fiends to merely mischievous imps and elves, are ever on the watch to harm, harass, and torment them, to cause plague, sickness, famine and disaster, to impede, injure, and mar every good work.”

Should not the women of India be taught that there are no such beings, and that instead of frightening their children with stories of them, they should teach them that they have a loving Father in heaven, who continually watches over them ?

Idolatry.—This is a grade higher than demonolatry ; but they are often combined, as they are in India. Idolatry is defended on the ground that *idols are necessary for the ignorant*. To this the following reply is made :

If Hindus require images in worship, it shows that they are intellectually below six hundred millions of Christians and Muhammadans. If they are so, it is because they have been reduced to this condition by their religious guides. But it is denied that they are necessary. The Hindus are naturally intelligent, and the lowest among them can conceive of God without images which are an insult to His majesty. The most ignorant do not need images to remind them of God. They cannot understand His form, for He has none. They can remember their parents when far distant ; they can love a benefactor whom they have never seen. Idols are a hindrance—not a help to true worship. They give most degrading ideas of God.

As the worship of idols seems to Europeans so absurd, another excuse has been invented for it in recent times.

It is denied that the Hindus are idolaters ; idols are only to remind them of God.

Rammohun Roy thus shows the falsity of the excuse :—

“ Neither do they regard the images of these gods merely in the light of instruments for elevating the mind to the conception of those supposed beings ; they are simply in themselves made objects of worship. For whatever Hindu purchases an idol in the market or constructs one with his own hands, or has one made under his own superintendence, it is his invariable practice to perform certain ceremonies, called *Prán Prasthitha*, or the endowment of animation, by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only life but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a feminine one : with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete ; and the god and goddess are esteemed the arbiters of his destiny, and continually receive his most ardent adoration.”

The life which by one ceremony has been brought into the idol, can by another ceremony be taken out.

Hindus admit that Brahma is *nirakār*, without form. Christians say that God is spirit. A sculptor may make an image of a man's body ; but can he make a representation of his soul ? It is equally impossible to make an idol like God. “ To whom will ye liken me or shall I be equal ? ” saith the Holy One.

“ Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number : he calleth them all by names by the greatness of his might, for that he is strong in power ; not one faileth.” *Isa.* xl. 26.

It would raise India greatly in the scale of civilization if its people, like enlightened nations, gave up image worship.

Acknowledgment of the Fatherhood of God.—It is an interesting fact that the ancestors of the Aryan Hindus and the English once lived together, speaking the same language and worshipping the same God under the same name—a name which meant Heaven-Father.

Max Müller says :

“ If I were asked what I consider the most important discovery which has been made during the nineteenth century with respect to the ancient history of mankind, I should answer by the following short lines :

“ Sanskrit DYAUSH-PITAR = Greek ZETΣHATHP (ZEUS PATER) = Latin JUPITER = Old Norse TYR.

“ Think what this equation implies ! It implies not only that our own ancestors and the ancestors of Homer and Cicero (the Greeks and Romans) spoke the same language as the people of India—this is a discovery which, however incredible it sounded at first, has long ceased to cause any surprise—but it implies and proves that they all had once the same faith, and worshipped for a time the same supreme Deity under exactly the same name—a name which meant Heaven-Father.”*

The changes which have since taken place are thus eloquently described :

“ Thousands of years have passed away since the Aryan nations separated to travel to the North and South, the West and East : they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground ; they have all grown older, and it may be wiser and better ; but when they search for a name for that which is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up to the eternal sky, and feeling the presence of a Being as far as far and as near as near can be : they can but combine the self-same words and utter once more the primeval Aryan prayer, Heaven Father, in that form which will endure for ever, ‘ Our Father, which art in heaven.’ ”†

The past history of the world leads us to believe that the time will come when all the nations of India, will acknowledge the same God, and address Him as “ Our Father which art in Heaven.”

* *Nineteenth Century*, Oct. 1885, p. 620

† *Science of Religion*, p. 173.

7. STUDY OF RELIGIONS.

Every educated man should have an intelligent acquaintance with the great religions of the world. This should be gained, where practicable, by the study of their books. Trustworthy translations, by eminent scholars, are now available in most cases.

The reader's religion by birth has the first claim to his attentive examination. The magnificent Series of Max Müller, *The Sacred Books of the East*, affords reliable information regarding the principal Oriental religions. The volumes can be consulted in the principal Public Libraries of India.

As Max Müller's Series is beyond the reach of the great bulk of Indian students, abridgments of some of the principal books, at a very cheap rate, have been published, lists of which are given in the appendix. A good translation of the Koran, at a moderate price, is available. The English translation of the Bible can be obtained for a few annas.

The attention of the reader is especially invited to Christianity. Many misconceptions regarding it are current, and it has often been marred and disfigured by its professed adherents.

The following are some of the claims of Jesus Christ to attention :

Dean Stanley says :

"Jesus of Nazareth was, on the most superficial no less than on the deepest view of His coming, the greatest name the most extraordinary power, that has ever crossed the stage of history."

An eminent French writer says :—

"The history of the world resolves itself entirely into two periods—that which preceded Christ's appearance, and that which followed it."

Liddon says :—

"No educated man, at least, whatever be his faith or his life, can deny the reality or the greatness of Christ's place in

human history...Not to be interested in the life of Jesus Christ, then, is to be, I do not say irreligious, but unintelligent. It is to be insensible to the nature and claims of the most powerful force that has ever moulded the thought and swayed the destinies of civilised men.”*

It is admitted that some traditional views about the Bible are being modified, but the inspiring example of the Founder of Christianity and the two impregnable doctrines which He first clearly enunciated have not been affected :—

THE FATHERHOOD OF GOD,
THE BROTHERHOOD OF MAN,

with the corresponding duties ;

LOVE TO GOD.

LOVE TO MAN.

John Stuart Mill says :

“ Whatever else may be taken away from us by rational criticism, Christ is still left—a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of His personal teaching. It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. Who among His disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee—still less the early Christian writers. About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight which must place the Prophet of Nazareth, even in the estimation of those who have no belief in His inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching upon this man as the ideal represent-

* *Some Elements of Religion.*

ative and guide of humanity ; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavour so to live that Christ would approve our life." (*Essays on Nature, The Utility of Religion, and Theism* ; pp. 253—55.)

Some of the readers will be Christians. Let such earnestly endeavour, through Divine help, to imitate their glorious Leader, and continue His faithful soldiers and servants till their lives' end.

CONCLUDING APPEAL.

Scott thus expresses the feelings of a patriot towards his native land :

" Breathes there a man with soul so dead
Who never to himself hath said,
' This is my own, my native land !'
Whose heart hath ne'r within him burn'd,
As home his footsteps he hath turn'd
From wandering on a foreign strand !"

The following scathing remarks are added on the selfish man who cares nothing for his country :

" High though his titles, proud his name,
Boundless his wealth as wish can claim,
Despite those titles, power, and pelf,
The wretch, concentr'd all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust whence he sprung,
Unwept, unhonour'd, and unsung."

It is a very low aim in life to care only for one's self and family.

This, unfortunately, is general all the world over. The following remarks, originally addressed by J. S. Mill to University students in Scotland, are equally applicable to India :

“ One of the commonest types of character among us is that of a man all whose ambition is self-regarding ; who has no higher purpose in life than to enrich or raise in the world himself and his family ; who never dreams of making the good of his fellow-creatures or of his country an habitual object.”

“ It is worth training them to feel, not only actual wrong or actual meanness, but the absence of noble aims and endeavours, as not merely blamable, but also degrading ;—the poorness and insignificance of human life if it is to be all spent in making things comfortable for ourselves and our kin, and raising ourselves and them a step or two on the social ladder.”

In India such men float like dead fish along the stream, led by the masses instead of being their leaders.

On the contrary, Mill says :

“ Fix your eyes upon the ultimate end from which those studies take their chief value—that of making you more effective combatants in the great fight which never ceases to rage between Good and Evil, and more equal to coping with the ever new problems which the changing course of human nature and human society present to be resolved.”

“ There is not one of us who may not so qualify himself so to improve the average amount of opportunities, as to leave his fellow-creatures some little the better for the use he has known how to make of his intellect.”

“ You are to be a part of the public who are to welcome, encourage and help forward the future intellectual benefactors of humanity ; and you are, if possible, to furnish your contingent to the number of those benefactors. Nor let any one be discouraged by what may seem, in moments of despondency, the lack of time and opportunity. Those who know how to employ opportunities will often find that they can create them, and what we achieve depends less on the amount of time we possess, than on the use we make of our time. You and your like are the hope and resource of your country in the coming generation.”

Dr. Miller, in his Convocation Address, thus points out the duties of graduates :

Not for itself but for every thing that drinks in life and beauty from its beams, does the light return each morning on the earth. Not to rejoice in their own array do the lily and the rose deck themselves with splendour. Not to be an end unto themselves do the fruits of the valley spring. Not for its own sake does the patient ox labour in the furrow. Service and subordination are the life of the universe ; isolation and selfishness its death.

“It cannot be all in vain, the acquaintance that you have made with

The sons of ancient fame,
Those starry lights of virtue that diffuse
Through the dark depths of time their vivid flame.”

“In the light that streams from them you perceive it to be the lofty thing it is to labour and to wait for great and unselfish aims. Thus we would have you live—according to the pure and holy instinct that those bright examples have from time to time called forth within you. Thus we would have you live ; for whether your influence be great or small, and even if little success attend your most devoted efforts, you will thus in inmost spirit ‘Claim kindred with the great of old.’”

With a lofty aim in life, let the reader join the noble band who are seeking the welfare of their country.

WHAT I LIVE FOR.

I live for those who love me,
Whose hearts are kind and true ;
For the heaven that smiles above me,
And awaits my spirit too ;
For all human ties that bind me,
For the task my God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story,
Who suffered for my sake ;
To emulate their glory,
And follow in their wake ;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crown History's pages,
And Time's great volume make.

I live to hail that season,
By gifted minds foretold,
When man shall live by reason,
And not alone by gold ;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live for those who love me,
For those who know me true ;
For the heaven that smiles above me,
And awaits my spirit too ;
For the cause that lacks assistance,
For the wrongs that need resistance,
or the future in the distance,
And the good that I can do.

Banks.

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